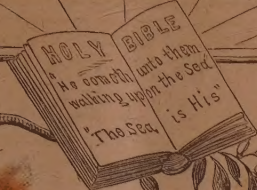
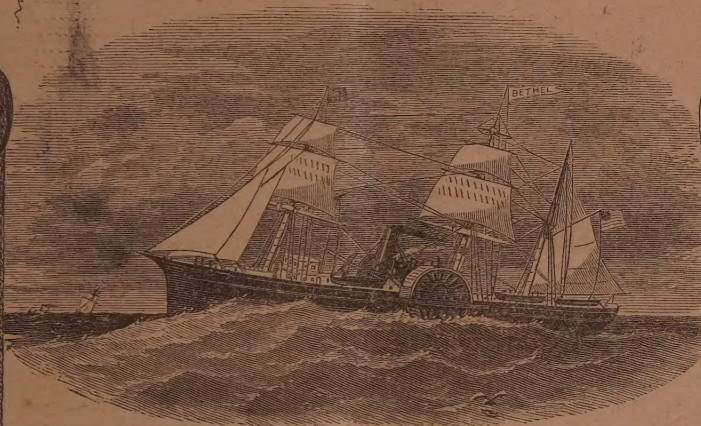


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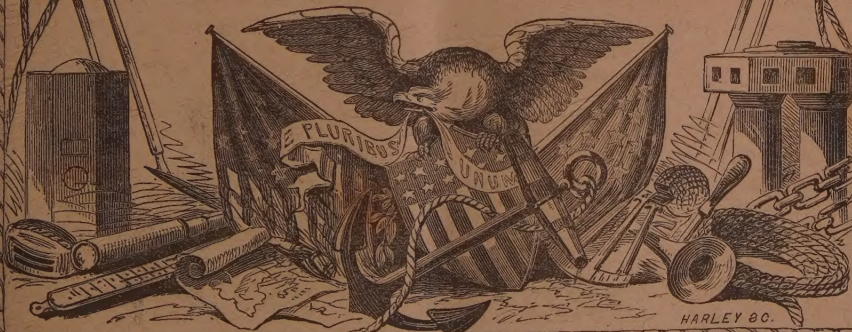
THE
SAILORS' MAGAZINE
— and —
SEAMEN'S FRIEND



MAY, 1867.

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THE SAILORS' MAGAZINE AND SEAMEN'S FRIEND.

THE SAILOR'S MAGAZINE AND SEAMEN'S FRIEND, a monthly pamphlet of thirty-two pages, will contain the proceedings of the American Seamen's Friend Society, and its Branches and Auxiliaries, with notices of the labors of local independent Societies, in behalf of Seamen. It will aim to present a general view of the history, nature, the progress and the wants of the SEAMEN'S CAUSE, commending it earnestly to the sympathies, the prayers and the benefactions of all Christian people.

It is designed also to furnish interesting reading matter for Seamen, especially such as will tend to their spiritual edification. Important notices to mariners, memoranda of disasters, deaths, &c., will be given. It will contain correspondence and articles from our Foreign Chaplains, and of Chaplains and friends of the cause at home. No field at this time presents more ample material for an interesting periodical. To single subscribers, \$1 a year in advance. To any one who will send us \$5 for five subscribers, a sixth copy will be sent gratis. It will be furnished Life Directors and Life Members gratuitously, upon an annual request for the same. POSTAGE in advance—quarterly, at the office of delivery—within the United States twelve cents a year.

THE LIFE-BOAT.

This little sheet, published monthly, will contain brief anecdotes, incidents, and other facts relative to Sea Libraries or Missions.

Any Sabbath School or individual who will send us \$15, for a loan library, shall have fifty copies gratis, monthly, for one year, with the postage prepaid by the Society.

It will also be furnished as a four page tract adapted to Seamen, and for ratuitous distribution among them at 30 cents per 100.

THE
SAILORS' MAGAZINE,
AND
SEAMEN'S FRIEND.

Vol. 39.

MAY, 1867.

No. 9.

ANNIVERSARY.

The Thirty-ninth Anniversary of the American Seamen's Friend Society will be held at Steinway Hall, near Union Square, on Monday, May 6th, at half-past seven o'clock.

Wm. A. Booth Esq. will preside, and addresses may be expected from Hon. O. S. Ferry, United States Senator of Connecticut, and Rev. Mason Noble, D. D. Chaplain United States Navy, and others.

The Annual Sermon will be preached on the previous Sabbath evening, in Brooklyn, by Rev. W. H. H. Murray, of Meriden, Connecticut.

OUR SOLDIERS AND SAILORS ABROAD.

In an article with this title in a late number of *Christian Work*, the writer, after speaking of the vices of British soldiers and sailors, undertakes to show that the whole character of these men, bad as it is, has been noticeably modified by Christianity. The argument is well stated, and applies with equal force to American soldiers and sailors. We make the following extracts:

"From the fact that drunkenness among soldiers and sailors in India is a standard subject of ridicule with Mohammedans and Heathens, a vast number of whom abstain from intox-

icating liquors, (though many of these abstainers use opium) some leap at once to the conclusion that sober Mohammedans or Hindoos are in every way more moral than the soldiers and sailors of our country, though these last are nominal Christians. If such were the case, then it would be hard to explain how the two false faiths which had produced results so much superior to those achieved by Christianity, could be pernicious aberrations from truth; and similar difficulty would be felt in defending our glorious faith, if it had no moral effect upon its adherents. But we are in no way shut up to these conclusions. British soldiers and sailors, we firmly believe, are morally superior to the heathens

who ridicule their more conspicuous vices. The influence of the truth upon their conduct is very considerable, even though they have not been divinely led to surrender their hearts to its guidance. Having mentioned the vices, it is needful to give similar prominence to the virtues of British soldiers and sailors—virtues which prevent the heathens from regarding them with the unmitigated contempt which they would entertain for men without any redeeming feature in their characters.

"The first redeeming point to be mentioned is not solely a moral virtue, but is partly physical, partly moral—we mean their courage and endurance. The soft natives of the East have a feminine admiration for animal strength; and do not look with unmingled disdain, even on a drunken soldier or sailor, provided that he be of good bodily development; and we doubt not that when the Philistines gazed on Samson, making sport for them at their festival, the abundant ridicule they gave forth was not untempered with awe. We have been told of a case in which a European sailor, becoming intoxicated, fell over in the streets of Calcutta, and was immediately surrounded by a crowd of mocking heathens, who, however, gave him what he himself might call a "wide offing," being afraid of a blow from his stalwart arm. While, then, they despised the *moral* part of the smug Christian, they retained unimpaired respect for his physical development. Let the advocate of what is sometimes rather unhappily called "muscular Christianity," derive what consolation he can from the case. We have been told that if a European sailor be deficient in one of the great steamers running between this country and the East, his place is supplied, not by one, but by three native seamen. On once inquiring of a sailor who had been associated with natives in such a voyage, whether the three Southern Asiatics were really equal to one European, or superior, or inferior, he said that if the sea was calm, and the weather hot, they were of more value in the ship than he; if the weather was cooler, they were about equal to him; but if a really

formidable storm arose, the native sailors could scarcely be got out of their beds, and the work almost entirely devolved on the Europeans.—The British mariner's courage and endurance prevent him from being regarded with conempt. * * * * *

With European sailors the argument, "We're paid for it," is generally decisive. But another tale has to be told with respect to many of the Mohammedan and Hindoo mariners. In reading the Indian newspapers for a series of years, we came upon notices of ship after ship being burned in Eastern harbors when they were nearly ready to put to sea.—When investigations were made it was shown that as a rule these acts of incendiarism were perpetrated by one or more of the native sailors. According to the custom prevalent in the East, they had received half their pay in advance, and therefore felt it their interest to burn the ship which they had promised to aid in navigating; for, if the vessel were gone, it was impossible for them to fulfil the engagement they had made, and they might thus possess themselves of a handsome sum without rendering any service in return. How vast the moral difference between the man who, having accepted payment in advance, was in consequence prepared to stand faithful to death on the battlefield of Ferozeshuhur, and the person who considered that same prepayment a reason for destroying the property of his employer, so that he might be incapacitated for fulfilling the engagement into which he had entered.

The sailor whose statement in regard to the relative capacity of European and South-Asiatic seamen has already been quoted, gave information also respecting the behavior of these two classes when his vessel reached an Oriental port. The Europeans were prone to drunkenness, and yet they tried to keep some restraint upon themselves from fear of their native comrades, who remained sober. Of what were they afraid? it will naturally be asked. That when they were in a helpless state through intoxication, and still had a great part of their wages in their pockets, they would be robbed, and in some cases even mur-

dered by their native friends. If our informant was correct in his statement, then, a wholly new light is thrown upon the subject. For the vice of drunkenness we have the utmost abhorrence, and remember the shame we felt on seeing one of our countrymen lying full length in the middle of the street along which we were passing to embark at an Oriental seaport. Yet, repulsive as was the spectacle, it did not really indicate so low a state of the moral nature as that manifested by those who while in their sober senses could coolly plan a robbery of their comrades, careless though that robbery should ultimately lapse into a murder. Doubtless the Ferozeshuhur case was one decidedly above average in the amount of fidelity that it showed; while the burning of ships by native mariners, and the deliberate laying in wait for their European comrades, were deeds exceptionally bad; but, when all proper allowances have been made on this account, it still we believe remains irrefragably true, that those brought up in the midst of Christian light, but who have never given evidence of their having been converted from sin to God, are still under such restraining influence that they may be trusted to an extent impossible with Mohammedans or with heathens.

We must advert to one other redeeming point in the character of British soldiers and sailors—their humanity, traceable chiefly to the leavening of Christianity already mentioned. A person once stated that he was visiting a ship of war, along with many others bent on the same errand, when one of those who came in the steamboat with him accidentally fell into the water. A sailor from the ship of war instantly leaped in after him, but instead of saving him was soon himself in danger of being drowned. On which a second sailor jumped in too. Before long a third followed the second; and for a time the whole four were in danger of perishing, but in the good providence of God all were at last saved. If any minister of the gospel had acted like those sailors of

unknown names, he would have been proud of his achievement. When at any time we come upon a sailor acting with folly, the thought that perhaps at other moments he may have been one of the heroes in such a scene as that now described, should restrain us from necessarily saying, "God, I thank thee that I am not as that man." Heroes in such exploits abound in the mercantile marine, and in the navy of our country. We have been told on good authority that in the latter it has been found necessary to forbid the sailors to go in numbers into the water after a drowning person. Two may go, but not more. If no limit were prescribed, far too many would rashly precipitate themselves from the vessel, *including some who could not swim at all*, so strong is the impulse of humanity within their hearts. It may be said there is a dash of recklessness and bravado in it, and in all likelihood there is; but still humanity seems the leading motive. We remember a very striking contrast to all this. The question was raised in an Indian newspaper whether it should be regarded as penal for one to see a person drowning and not render any aid that might be within his power. Of course this abstract principle was discussed, because of an incident that had before taken place. An European was actually drowning; a boat, manned by natives, happened to pass. The boatmen looked coolly on his dying agonies, and having it quite within their power to render aid, yet afforded none. The assertion is not made that all European sailors are humane, and all Mohammedan and heathen mariners the reverse. All that it maintained is this, that if a person of any faith or any nationality fall into the water and be in danger of drowning, when at the critical moment a boat is seen drawing near, it may be to him all the difference between life and death whether that boat is manned by Europeans or by the disciples of one of the false faiths still so powerful in the East."

THE PORT OF MARSEILLES.

A correspondent of the *London Times*, thus describes the field and labors of Rev. J. B. Hawkins, who is supported in his work at Marseilles, in part by the American Seamen's Friend Society:—

Nine thousand sailors, either subjects of our Queen, or at least speaking the "Queen's English," come annually, it is computed, into the harbor of Marseilles. By the regulations of this port no light or fire is permitted on board any ship within it, an exception being made in favor of men-of-war and the Peninsular and Oriental Company's vessels by a license which is daily renewed, so strictly is the general rule enforced. What, then, is to become of the far greater number of sailors who belong to other ships, especially during the long dark evenings of winter? Of course they go on shore, and when there have to find themselves in shelter and amusement, and no one need be told in what ways and places these are sought. The amount of time, money, and health of body and mind lost and wasted in low drinking-shops and other disreputable resorts can hardly be imagined by those whose happier lot puts them out of the reach of such temptations. It has, however, arrested the attention of some of their countrymen on the spot, and led to an attempt on the part of Mr. Hawkins, seamen's chaplain, aided by the British and American Consuls, and a few other benevolent persons, to remedy so deplorable a state of things. By their efforts an opportunity is now afforded to those of our sailors who choose to profit by it of spending their evenings on shore in comfort and quiet, and without expense. On Michaelmas Day last, the Sailors' Club and Reading-room (entrance free) was opened on the first floor of a house in one of the magnificent new streets of Marseilles, the Rue Impériale, connecting the old port with that of La Joliette. The club apartments at present consist of three rooms, of small size, but lofty and airy, opening into each other, and of a little kitchen behind them, where

tea and coffee are prepared, and the means of washing afforded. The furniture is of the simplest, consisting of chairs and benches, with a table in the middle of each room for books and games, one of them being also abundantly supplied with writing materials, and a large lamp placed on each. The walls are adorned with a few prints and maps, and bookcases already tolerably well filled. Several of the eminent publishing firms in London have given liberal donations of books and magazines, and a large number of the reprints by Galignani and Tauchnitz have been also sent by the publishers and by private friends. Many of the principal hotel keepers in the town have shown a sympathy with the undertaking by collecting and sending to the rooms newspapers which are done with, and stray copies of books, periodicals, *Illustrated News*, *Punch*, and such papers which travelers bring and throw away when read, and which are thankfully received by the Treasurer. As far as their present limited experience informs them, the managers find that what children call picture-books are most in demand. Many of the men, to whom reading is too great an effort to give them much entertainment, will become intensely interested in the illustrations of a book or newspaper, trying to find out what it is all about, and discussing the subjects eagerly together. On Sunday evenings the club is open as during the week, after seven P. M., and no restriction is laid upon the visitors in regard to the books, any they like to ask for being given to them; but two large quarto Bibles, full of illustrations, are laid upon the tables, and these are always eagerly seized upon and examined. If any lad whose Sunday-school lore is still fresh will expound the subjects, he is listened to with earnest attention, and as many heads as can possibly see at once gather round the book. Many of the men also profit by the quiet and leisure and the ample conveniences supplied them to write letters home.

Tea, coffee, chocolate, cigars, and a few other simple refreshments are

sold at a moderate tariff, and in the first month the contractor found he had a small net profit upon it. Chess, draughts, bagatelle, backgammon, and other games are provided. Dissected maps have also proved popular amusements. The managers hope some day to have funds to purchase, a piano, when they will endeavor, with the help of the ladies of their families, occasionally to get up some music (always a delight to seamen).

It takes some time for a novelty like this to become known and appreciated. Men like what they are used to, to go where they will meet their fellow-men, and not feel strange; but from the first evening of its opening, the Sailors' Reading-room has never been without its guests, varying in number from six or seven to thirty and upwards, and all concerned in the welfare of this important class of our national servants, must hope that this unpretending but useful institution may grow and prosper. The question, then, naturally arises how is it to be supported? The most prudent economy has been observed in its establishment, and it was not opened till there was funds in hand to keep it going for a twelvemonth. The annual expense is calculated to be £100, and those used to the lavish subscriptions poured out in answer to any such call in England will think it should be an easy matter to get this. Much misunderstanding prevails among the traveling English as to the means available for assisting the

poorer class of their countrymen at Marseilles. They know it to be one of the greatest and richest seaports in France, and take it for granted that our own commerce is well represented there, whereas in fact there are neither wealthy British residents nor great mercantile firms in the place, the congregation of our little church numbering hardly more than 100 souls. Yet Marseilles is the port to which all subjects of Great Britain who, from misfortune or fault, find themselves cast away in poverty on any part of the Mediterranean shores, are sent to be helped on their way home. The calls on our Consul and chaplain are consequently very disproportionate to their sources of income.

When Sir Walter Scott was first known to be in money troubles, it was remarked that if every one who had taken pleasure in his writings would but give him sixpence, he would be the richest man in England. If every one of the enormous number who yearly rush through Marseilles on their way to seek health and enjoyment from the boon climate of the lovely Mediterranean, would drop only a franc in passing, to contribute to the comfort and pleasure of their hard-worked brethren in this humble little club, it would soon be endowed so that no fears need be entertained of its perishing for want of funds.

I am, sir, your obedient servant,
HIRUNDO.

SIR JOHN FRANKLIN.

A REMINISCENCE.

The recent inauguration of the statue of Sir John Franklin, near the Athenæum Club, in London, has recalled the eventful story of his life and its mysterious and tragic end. The speeches and the newspaper articles published on that occasion were heard and read with special interest by his surviving friends, and by all who had the privilege of personal intercourse with one so justly honored and deeply regretted. I venture to record my own personal recollections of him, amidst scenes widely different from those where he gained his latest

laurels and met his untimely fate. Yet not untimely, for he died at his post of duty, and closed gloriously a life of patriotic service and of Christian work.

Shortly before he sailed on his last fatal exploration, Sir John Franklin occupied the onerous and difficult position of Lieutenant-Governor of Van Dieman's Land, and it was then that the writer of the present paper, at that time serving on board H. M. S. "Minerva," had frequent opportunities of seeing and conversing with him. A sailor himself, Sir John

Franklin was remarkable for the kindness and hospitality he manifested toward the officers of any ships of war that visited the harbor of Hobart Town, and frequent were the invitations we received (from the captain to the youngest midshipman) to the Government House, and also to a beautiful residence, situated on the banks of the Derwin, a few miles distant from the capital, to which the Lieutenant-Governor was fond of retiring. On these occasions, Sir John was exceedingly cheerful and communicative, both he and his amiable lady exerting themselves to the utmost to amuse their guests.

When, however, the majority of the guests at Government House were naval men, the progress of Arctic discovery was invariably a prominent topic of conversation. With Sir John Franklin it was an honorable passion, and he felt acutely his previous failure, or rather his inability to accomplish all he had anticipated. He was confident in his own mind that the long-sought "North-west passage" would eventually be discovered, and that it would greatly facilitate and shorten the passage to the East Indies; and, though he was already past the meridian of life, he was eager to be appointed to the command of another Arctic expedition.

Although the present writer was but a youth at the time, he can well recollect the ardor and enthusiasm with which Sir John Franklin conversed upon the subject, and the deep regret he seemed to feel at the inertness of the Government in regard to this, to him, all-important question. Frequently he expressed his willingness to devote his own fortune to the fitting out of another expedition to the polar seas, and lamented that his means were insufficient to defray the entire expenses of such a costly undertaking.

There is, however, no doubt that, while he was still residing in Tasmania, arrangements were in progress for the fitting out of his last ill-fated expedition, since, shortly after he returned to England, on the following year, he sailed on that voyage from which he was destined to return no more.

Sir John Franklin was one of the handsomest men I have ever seen. He was, I should judge, over six feet high, and stout in proportion, though not unwieldy, and was possessed of a commanding presence. At the period of which I write he appeared to be about fifty years of age, though he was upright and active as a young man of thirty. His head was bald, his complexion florid, and his features prominent and regular, with a marked expression of kindness and benevolence.

As Lieutenant-Governor of Van Dieman's Land, he was not popular with the leading men and politicians of the colony. He lacked the sternness and severity requisite to the governor of a penal settlement, as Van Diemand's Land then was, and was, in fact, entirely out of his element. Indeed he did not hesitate to say openly that he was uncomfortable in his position, and that he should be happy to be recalled to England. When, however, he and Lady Franklin quitted the colony, the poor, and the repentant and deserving among the convicts, lost their best friends.

Sir John made it a point of duty to board every convict ship that entered the harbor, and he usually addressed a few words of advice, and warning, and hope, to the prisoners before he left the vessel; and Lady Franklin invariably accompanied her husband on board the female convict ships. On these occasions she often collected the younger convicts around her, inquired who among them could read or write, distributed tracts among them, and assured them that if they determined to conduct themselves well, they had still a prospect in the new country to which they had been banished of becoming respectable and useful members of society.

In the children of the poor free emigrants, Sir John and Lady Franklin took a deep interest, and the schools they established for the education of these children still exist as memorials of their benevolence and charity.

I never saw Sir John Franklin after our ship sailed from Hobart Town. Ere two years had elapsed, he had sailed in command of his last fatal expedition, the details of which, so

far as they have been brought to light, as well as the noble exertions of his devoted wife and widow, to obtain

tidings of the lost ships, are too well known to need mention.

J. A. M.

AN APPRECIATED CHAPLAIN.

The following article is from the Norfolk Va. Journal, of February 20th, and gives the Editor's opinion of Chaplain Crane's labors, after a visit of personal inspection.

THE NEW SEAMEN'S BETHEL.

The reopening of a place of worship in this city specially designed for seamen and boatmen, and all others connected with our commercial interests, is, we are glad to learn, attended with encouraging success. The new Bethel, rendered necessary by the total wreck of the old one during the war, is a very tasty little building, eligibly located on East Wide Water Street, directly opposite the wharf of the An-namessic line of steamers. Its internal finish and arrangements are also very neat and attractive, and well adapted to the purpose designed. Divine service is held by the Chaplain, Rev. E. N. Crane, twice on Sunday—at 11 A.M. and 7 P.M. The attendance varies from Sunday to Sunday, according to the number of vessels in port and the character of those on board of them. It has gradually increased since the Bethel was opened, and sometimes reaches nearly a hundred, composed mostly of sailors, though a number of others resident in the neighborhood, and even in more remote parts of the city, often attend. Prayer meetings are regularly held after the Sunday evening services, and on Wednesday evening at 7 o'clock.

The Sunday School held at 3 o'clock P. M., has proved a most remarkable success. Over one hundred and fifty scholars have been enrolled since the opening of the school. A number of course have dropped off from various causes, as is the case in all such mission enterprises; yet, the attendance has reached as high as between eighty and ninety in less than four months. The school is conducted by the chaplain, assisted by an efficient corps of ladies and gentlemen as teachers. A

full supply of necessary books for the classes—bibles, testaments, scripture questions, Sunday primers and singing books—also, scripture tickets and premium books, and a well assorted library from the American Sunday School Union—have been provided, and twice a month a beautifully illustrated Sunday School paper is distributed to all of the scholars present. Nothing seems wanting in the way of apparatus to interest and please the scholars, and carry on the school with efficiency and profit. The spirit with which the children sing out of their beautiful little music books plainly indicates that its expressive name—"Happy voices"—is most fitly chosen. A gentleman well acquainted with music, meets with them half an hour before the regular school exercises commence, to drill them in singing.

It is an interesting fact, and most appropriate, that about half the scholars in the Bethel Sunday School are children of those who are, or have been, sea-faring men, shipmasters, pilots, seamen, boatmen, oystermen, longshoremen, or who have in some way "followed the water." This was fully appreciated by an old sea captain who came to the Bethel a few Sundays since and handed \$10 to the Chaplain as a contribution to aid in sustaining it, with the injunction, "take good care of the little boys." This manifestation of *practical* good will and a just estimate of his labors cheered the heart of the Chaplain far more than the mere amount of pecuniary aid afforded, though of course this is a very necessary consideration and not to be underrated. No enterprise, not even a Church, can be carried on without incurring expenses, and a Bethel is no exception to this rule.

Another interesting and important feature of the Chaplain's work among seamen is the supply to large class vessels, bound on a cruise of six months or more, of assorted ship libraries, composed of standard religious and

secular publications in about equal proportions. These are furnished by the American Seamen's Friend Society, put up in neat cases and given in charge of some trusty and responsible person on board for distribution among the crew. On returning from the cruise the library is returned to the Chaplain of the Society, stationed at the port the ship enters (there being one appointed at each of our principal seaports) with a brief account of the use made of it, and the pleasure and profit derived from it during the voyage. Another library is put on board, if desired, when the vessel goes out again. Each library contains from 40 to 50 volumes. One was put on board the ship "Enoch Train" which has just left our port for California.

In view of the good work being accomplished in connection with our Seamen's Bethel, and its increasing importance as the shipping interests of our port revive and increase, we do not hesitate to commend it most heartily to the generous sympathy and countenance of all our citizens, and solicit their active co-operation and aid in seeking to promote the moral and spiritual, and thereby also the physical, welfare of seamen. In doing this, we are consulting our own interests, since our prosperity as a commercial community depends in the great measure upon their efficiency and fidelity, and these qualities in turn depend upon their integrity and moral principle. These considerations will have their due weight not only with Christian men, whom we may suppose to be actuated by still higher motives, but also with all intelligent men, who appreciate the importance of morality and virtue in every relation of life. We therefore confidently appeal to our whole community to encourage and sustain our Seamen's Bethel.

We append to this, the report of Chaplain Crane, for the month ending April 1, 1867.

DEAR BRETHREN,—March has been a month of storm and tempest throughout; the most severe known in this region for many years. This has, of

course, in some degree, retarded my work among seamen. Added to this a severe attack of sickness three weeks ago quite prostrated me, and confined me to the house for a week and rendered it necessary to be extremely cautious for a week longer to avoid a relapse. In this emergency, I have been aided by my good brother Palen (an army chaplain stationed here), who occupied the Bethel pulpit one Sabbath, and a Christian brother, Mr. Francis Beachum, formerly a sailor, who acts as sexton of the Bethel, spared time from his business to aid me in visiting the vessels in port, so that the work has not fallen behind hand so much as I apprehended it would.

One hundred vessels have been visited, and 3,730 pages of tracts, 25 SAILOR'S MAGAZINES, and 14 Bibles and Testaments distributed; and all the Bethel services and Sunday-school exercises continued without interruption, and the attendance has been as encouraging as last reported.

I have discovered this month that efforts are being made by the Romanists, who are quite numerous here, to draw off the children of two or three families from our school, on the ground, in one case, that the grandmother died in the Roman Catholic faith, though she had never been in the habit of attending, nor had any connection with that church previously; and in the other cases that some member of the family had expressed some approval of Roman Catholic doctrine, or occasionally attended mass. Thus slyly and artfully do the priest and his whitehooded and rosaried sisters creep into houses, and seek to decoy the unwary to attend their counterfeit worship, and ensnare the children. I fear they have succeeded in one instance;

but I shall keep an eye upon them, and endeavor to stop their prowling raids upon my flock, and recover the lost lambs.

Last week, on Thursday, I officiated at the funeral of the mother of our little Sunday-school scholar, who was drowned about two months ago; and on last Sunday evening preached a funeral sermon at the Bethel, which drew in a number of outsiders, who seldom see the inside of any church. We had quite a full house, and much solemnity of feeling was apparent.

I have just received a package from Rev. William C. Child, D. D., Corresponding Secretary of the American

Tract Society of Boston, containing some beautiful premium books, which he promised when he visited our Bethel school last December to the children who would bring one or more new scholars. He also put in as a donation a liberal and admirably selected supply of tracts, and little books for sailors. I feel much indebted to him and the society for this kind and generous remembrance.

On the whole, our progress and prospects continue more cheering and hopeful. The Lord be praised.

Respectfully and fraternally yours,

E. N. CRANE.

SOURCE OF THE GREAT LAKES.

The last number of *Silliman's Journal* contains a valuable and interesting paper upon the "Subterraneous sources of the waters of Great Lakes." A superficial observer would naturally suppose that these sources are to be sought in the thousands of lakes and streams which are found in the States of Wisconsin and Minnesota—in the the Wisconsin River, the Black, Chippewa, Fox, and Rock Rivers. The writer, however, calls attention to the fact, that all the waters of the former State are tributaries of the Mississippi, and flow southward to the Gulf of Mexico, while those of the latter State that are not, likewise, discharged into the father of waters, empty into the Red River of the North. As corroborative of this, he further adds, that if the borders of our chain of great lakes be followed around, it will be seen that the tributaries for supplying the immense body of water which pours over the Falls of Niagara are few in number and trivial in volume. Lake Superior, for instance, the largest body of fresh water in the world, with an area of 32,000 square miles, and a mean depth of one thousand feet, receives into its bosom no rivers, and only a few insignificant streams, the largest of which are the St. Louis and On-

tonagon. Lake Michigan, also, with an area of 24,000 miles, and a mean depth of nine hundred feet, receives its sources of supply in a few small streams flowing into it from the State of the same name. Yet Lake Michigan furnishes a large proportion of the current that flows over Niagara, and thence down the St. Lawrence into the ocean. "Whence then, he asks, 'comes this great volume and mass of water?' This question he answers by showing that the crust of the earth is penetrated in all directions, and at all depths by immense bodies of water. The artesian wells in London furnish at the present time, 12,000,000 of gallons of water daily. Nor does it appear that there are any considerable streams in the vicinity of that city, since the underlying gravel beds appear to be saturated with water. The wells of Grenelle and Passy, in the Paris basin, discharge from a depth of eighteen hundred feet below the surface 6,000,000 of gallons of water per day, thus affording strong evidence of a large underground stream at this point. And the great wells of Kissingen, in Bavaria; Munden, in Hanover; Louisville, Kentucky, and Charleston, S. C., also furnish several millions of gallons. But in addition to all this, it is well known that large

ivers on the western plains suddenly disappear through fissures and chasms, never again to reappear on the surface. What, therefore, becomes of the mass of water which is thus turned into the interior of the earth, not to speak of the mass of water which yearly falls upon the earth, and is absorbed by the soil below the beds of rivers and streams? The crust of the earth abounds in water to unknown depths, and from the nature of the element it must create for itself ways and courses of travel as plainly beneath as upon the surface. "If, therefore," says the writer, "the great lakes are not supplied by means which are upon the surface and apparent to the eye, it follows as a natural consequence that their sources of supply must be underneath the ground. The water probably finds inlets at different points on the bottoms of the lakes, and maintains the supply with as much certainty and regularity as if the streams were running on the surface of the ground." The writer then proceeds to demonstrate the truth of his theory by the great mass of water which at the present time is being discharged by the Chicago artesian wells. He says:

These are over seven hundred feet deep—nearly penetrating the earth to a line parallel with the bottom of Lake Michigan—are located in no great valley or depression, such as the basins of Paris or London. The water has a head of nearly one hundred and twenty-five feet above the level of the lake; is much colder than the mean temperature of the location of the wells, being now 57 degrees Fahrenheit; these facts tending to show that it must come from a more elevated region of country, and also from a higher latitude. There are two other facts corroborative of this point. When the water was first struck, the temperature was 59 degrees Fahrenheit; it has fallen now two degrees, or to 57. Then the first analysis of the water exhibited 72 grains to the wine gallon of mineral matter. These facts, taken in connection with the great head of water, seem to establish exclusively that it comes from some remote region of the north or northwest.

Whether these speculations are correct or not, the subject is one of exceeding interest, and will repay what further efforts may be made to solve the problem as to the sources whence the great lakes draw their supply of water.

The Head Waters of the Amazon.

An English traveler, Mr. W. Chandless, gives an account of his exploration of the Plurus River, one of the affluents of the Amazon, which is published by the London Times, as follows:

He was incited to the exploration of the stream by the importance attached to it by the people of Southern Peru and Brazil, as well as by European geographers, who supposed it would form an uninterrupted water communication between the rich provinces of Southern Peru and the Atlantic, via the Amazons. All previous attempts to ascend had been frustrated, not by difficulties in its navigation, but by lack of perseverance and enterprise. In 1864, Mr. Chandless engaged a small native canoe and a crew of Indians, and ascended the river nearly to its source, a distance of 1,866 miles, finding a good depth of water and no obstacles to navigation for the greater part of the way. It is peopled only by a few tribes of Indians, each speaking a distinct language. The banks are formed of alluvial soil, and are covered throughout with dense forest, rich in India rubber trees and other vegetable products of commercial value. The stream, however, was found not to lead to the settled districts of Southern Peru, as had been supposed. The Indians met with near the sources had never had communication with white men or civilized tribes, and were ignorant of the use of iron.

In 1865 Mr. Chandless undertook a second journey, with a view of ascending the Aquiry, the most important southern affluent of the Purus, which he thought might possibly be the navigable river known as the Madre de Dios, flowing from the Andes, east of Cusco. He ascended this stream also

nearly to its source, finding it to terminate, like the main river, in the midst of trackless forests. He then attempted to cross by land, and hewed a way through the forests for nine days, but was obliged finally to abandon the attempt. Both the Purus and the Aquiry were carefully mapped during both journeys, and Mr. Chandless was so determined to lose no opportunity of fixing his position by astronomical observation that on one occasion, when surprised by a rising of the water flooding the sand-banks, the only places on which he could find a tract of open ground, he set off down stream with all the speed the paddles could master, in order to beat the stream and reach a place where the banks were yet uncovered.

Nautical Training Schools.

Americans were long ago convinced of the necessity of doing something to encourage instruction in seamanship, but we neglect to take appropriate action. Meanwhile England, whose experience is very similar to our own, proceeds to institute practical measures, designed to furnish an adequate supply of seamen for the royal navy, also for the mercantile fleet. She has accordingly established quite a number of training schools for this purpose, stationing ships for the reception of pupils in nearly all the principal harbors, all of which give entire satisfaction. The rules adopted appear at first glance calculated to repel those who might desire a nautical education, but they do not seem to have this effect, as a goodly number of candidates come forward. Boys must be of good morals and possess a fair share of physical vigor in order to obtain admission. If they have ever been in a reformatory or kindred institution, they are promptly rejected. They must also be able to read and write, and conform to a certain fixed standard as regards stature, weight and proportions. Immediately on their acceptance, pupils are sent aboard the ships at Portsmouth, Plymouth, or Falmouth, and receive pay at the rate of 15s. 6d. per month, besides provisions, bedding, books and other necessary articles. The term of service is

ten years, from the time at which they reach the age of eighteen years. At the expiration of this period graduates may retire from duty, or accept the chance of honor and emoluments such as the public service affords. These schools are under the auspices of the government, but public spirited citizens in several instances have made them objects of generous beneficence.

The United States, in establishing the naval school at Annapolis, and providing ships for the exercise and discipline of apprentices, recognize the necessity so sensibly apparent in England. Both countries suffer from the degeneracy of seamen, whether regard be had to number or quality. New York, following the example of one or two other States, has passed a law for the establishment of a nautical school, and lately we noticed the appointment of a commissioner for that institution, which will do for a beginning; but unless there is displayed more earnestness on this subject, and more comprehensive action, the embarrassments already felt will increase.

Spontaneous Combustion.

While the origin and cause of heat are matters of mystery for science to deal with, there are certain facts which experience has placed on record that underwriters should turn to account. It is well known that there are substances which will, in certain combinations, take fire of themselves.

Linen, cotton, and woolen cloths impregnated with oil are highly inflammable. Paint or varnish are among the most common causes of spontaneous combustion. Experiments prove that cotton saturated with linseed oil *will inflame in two hours*. The rags used by grainers, and any cloths about paint shops may generate fire.

Canvass painted with white lead and oil, dried in the sun, then rolled together and laid under cover, burned to a cinder during a night. An old packing sheet which had lain about a paint warehouse and became smeared with oils, on being thrown behind some casks took fire. Cotton rags while being delivered from a cellar

were found on fire. Oil had been spilled on them. Two pounds of wool greased with flaxseed oil, near Germantown, Pa., set fire to the building. A schooner from Bilboa to New York, laden with wool, was set on fire from the spilling of linseed oil. The closet in which the paint and oil were kept at a carriage shop in Richmond, Va., having been smeared with flaxseed oil, burst out into a flame.

Mr. Dupont, the powder manufacturer, states, that charcoal powdered and piled in a heap, is liable to spontaneous ignition. He had suffered loss from this cause. And a similar accident occurred, when one of the low wings of the mint at Paris had been set on fire through large quantities of charcoal stored in the garret. Whisky refiners, druggists, and others who use powdered charcoal are liable to this hazard.

Coal from Virginia has burned spontaneously in the Navy Yards at Brooklyn, New York, Portsmouth, New Hampshire, and Washington City. A large quantity of coal which had been placed several weeks before on wet ground at Boston, took fire with a volume of sulphurous matter rising in a state of ebullition; that being the third instance during the same year. Two thousand bushels of coal which had been deposited under a shed on the wharf at New London, Conn., took fire spontaneously. A great conflagration at Copenhagen arose from the spontaneous burning of a large mass of bituminous coal in the royal ship-yard; fourteen hundred houses were consumed. This latter was upwards of sixty years ago. Alder charcoal has taken fire in warehouses where it was stored. Wool greased for carding in the usual proportion, and thrown into a heap in the evening, was found next morning ignited, and the floor also on fire. Cotton cloth oiled for seamen's clothing, dried and rolled together, took fire in twenty-four hours.

Lime is a well known incendiary. The heat evolved by lime when wet is intense, very dangerous when confined, and frequently burning, sinking boats and leaky warehouses. During the late gale of September, 1860, the waters of the bay were

driven by the wind into the city of Mobile, so as to cause a great overflow. Reaching warehouses where lime was stored, a fire resulted which consumed about half a million of dollars worth of property.

Repeated experiments have proved that wood ashes having linseed oil spilled upon them will ignite in from 24 to 46 hours, and continue to burn for half a day.

Old Ocean.

The shades of color observable in the ocean differ as widely as its different depths, to which, indeed, they in great measure owe their existence. As a rule, a greenish tinge is the indication of shallow water. The blue, which is the most universal characteristic of the ocean, is lighter or more intense in proportion to the depth of the sea, the color being darkest where the depth is more profound. The green color, which occurs about the meridian of London, and is liable to frequent changes in position and intensity, has been attributed by Dr. Scoresby to the existence of myriads of animals; but, according to others, the comparative shallowness, in these seas, with the quantity of earthy matter brought into them by the numerous rivers, is sufficient to account for the general hue. At a few miles from the shore, however, in clear, calm weather, "the deep blue sea" exhibits its characteristic color, which is due to the fact that the waters absorb all the other prismatic hues, and reflect the blue alone. The general color is greatly affected by atmospheric changes, and almost every tint may occasionally be seen under the brilliant sunlight, which, at times, gives the waters the appearance of burnished gold.

The Red Sea, and the Vermillion Sea, off the coast of California, it is admitted, owe their colors to myriads of animalcules; and the Arctic green and Antarctic brown are attributed to the same cause. The peculiar tinge of the Chinese or Yellow Sea, is also, probably, due to this influence. The beautiful phosphorescence of the sea, which is frequently observed, is ascertained to have the same origin. The

Black Sea often presents the aspect from which it takes its name, and which is considered to be due to the quantity of earthy matter brought down by the large rivers that flow into it, together with the atmospheric influence of the frequent storms which occur in those latitudes.

Why the sea is salt is a question which has often afforded a subject of speculation, and formerly it was conjectured that this peculiar quality arose from the existence of immense salt basins at the bottom of the ocean. Experience and scientific investigation have nowhere justified this theory, and there is now no doubt that its saltness is due to the original qualities received from the hands of the Great Creator. The amount of common salt held in suspension by the ocean is estimated at three million cubic miles, or five times more than the great mass of the Alpine mountains. Some waters are far more salt than others. The Mediterranean is above the Atlantic in this respect. In the Baltic there is found only 1-18 per cent. of salt, while in the Mediterranean the per centage is 4-18. The saltness of the sea is a provision of infinite wisdom to preserve its contents from putrefaction.

We cannot here dwell on the innumerable curiosities of the ocean, which everywhere teems with life of various kinds; nor can we touch upon its active influence in changing the surface of the earth, here undermining or sweeping over a coast, and there receding and leaving dry land where once it found its bed. But, with all its power in this respect, its limits are circumscribed. One mightier than the ocean has said, "Hitherto shalt thou come, but no further; and here shall thy proud waves be staid." "He hath compassed the waters with bounds, until the day and night come to an end."—*Quiver.*

The Depths of the Sea.

The following passage is quoted from *All the year Round*:—"Our investigations go to show that the roaring waves and the mightiest billow of the ocean repose, not upon hard and troubled beds, but upon cushions of still water; that every-

where at the bottom of the deep sea the solid ribs of the earth are protected, as with a garment from the abrad- ing action of its currents; that the cradle of its restless waves is lined by a stratum of water at rest, or so nearly at rest that it can neither wear nor move the lightest bit of drift that once lodges there. The uniform appearance of these microscopic shells, and the most total absence among them of any sediment from the sea or foreign matter, suggests most forcibly the idea of perfect repose at the bottom of the deep sea. Some of the specimens are as pure and as free from sea-sand as the fresh fallen snowflake is from the dust of the earth. Indeed, these soundings almost prove that the sea, like the snow-cloud with its flakes in a calm, is always letting fall upon its bed showers of these minute shells; and we may readily imagine that the wrecks which strew its bottom, are, in the process of ages, hidden under this fleecy covering, presenting the rounding appearance which is seen over the body of the traveler who has perished in the snow-storm. The ocean, especially within and near the tropics, swarms with life. The remains of its myriads of moving things are conveyed by currents, and scattered and lodged in the course of time all over its bottom. This process, continued for ages, has covered the depths of the ocean as with a mantle, consisting of organisms as delicate as hoar frost, and as light in the water as down in the air."

We may not inaptly supplement the above with a passage of a report made by the Rev. Dr. L. Taylor, of a Bible Society Mission to British Columbia:—"We sailed for San Francisco at nine o'clock on the evening of the 23d day of April, and we had scarcely cleared the harbor, when we saw the most wonderful exhibition of the inhabitants of the deep that can perhaps be witnessed in any part of the globe. They were about the ship in millions, of all shapes and sizes, and in their gambols, each, from the intense brightness of the phosphorus, seemed to leave behind it a track of fire. Myriads of the smaller fish moved together in shoals, which, from the cause just named, the phosphoric radiance,

created a phenomenon never witnessed in northern latitudes—viz; patches or spots unbroken, from a few square yards to several acres, resembling white fleecy clouds, and sometimes looking like a field covered with newly fallen snow. Occasionally they assumed a narrow longitudinal form, and appeared like the milky way in the heavens; and as we gazed on their varied forms, wrapped in wonder and astonishment, the sublime language of the Book of Job was suggested, 'He maketh a path to shine after Him; one would think the deep to be hoary.' 'They that go down to the sea in ships, that do business in great waters, these see the works of the Lord, and his wonders in the deep.'

Sea Soundings.

Various sea-soundings, reveal the following results:—The Baltic Sea, between Germany and Sweden, is only 120 feet deep, and the Adriatic, between Venice and Trieste, 130. The greatest depth of the channel between France and England does not exceed 300, whilst to the south-west of Ireland, where the sea is open, the depth is more than 3,000 feet. The seas to the south of Europe are much deeper than those in the interior. In the narrowest part of the Strait of Gibraltar, the depth is only 1,000 feet, while a little more to the east it is 3,000. On the coast of Spain the depth is nearly 6,000 feet. At 250 miles south of Nantucket, (south of Cape Cod) no bottom was found at 7,800 feet. The greatest depths of all are to be met with in the Southern ocean. To the west of the Cape of Good Hope 16,000 feet have been measured, and to the west of St. Helena 28,000. Dr. Young estimates the average depth of the Atlantic at 26,000 feet, and that of the Pacific at 20,000.—*American Artisan.*

How Turpentine is made.

The method of obtaining the turpentine is very simple. During January and February, the trees are prepared for the purpose. This is done by means of cutting a small box near the trunk of the tree. This box is

cut out by an axe, and is generally made to hold one quart of crude turpentine. It is necessary that the boxes should be cut during the winter, and before the sap commences to run. During the month of March, or just before the sap appears, the workman begins to peel the bark from the tree, commencing at the upper end of the box, and making it cover the full width, about ten inches. As soon as the bark is taken off, the sap runs down into the receptacle. It takes from five to seven weeks for a box to fill. As soon as the box fills, the turpentine is scooped out and put into a bucket. Each laborer has a bucket and goes round to the different trees until his bucket is full, and then he empties it into barrels for the purpose. About September the sap stops running, and the season is over. During a year, or season, a good tree will yield at least six quarts of turpentine. During each season the bark is peeled off to a distance, up the tree, of about two feet. From twenty to thirty feet is as high up the tree as they can go. So a tree will yield from ten to fifteen years. After the turpentine is taken from the boxes and put in barrels, it is ready for still.

The following will give you an idea of the construction of the turpentine still: There is a large boiler built in a brick furnace. The exact capacities of these boilers I don't know, but I should judge they would hold from six to ten barrels. The brick work is built to the height of about ten feet. On the top is a platform, and the crude material is hoisted from the ground to this platform, and then emptied into the boiler. From this boiler there is an iron pipe about a foot in diameter, leading to a large wooden vat standing alongside the still proper. This vat is more than half filled with water, which is necessary in case of fire. Connecting with the pipe from the boiler is another one constructed in a zigzag manner, and extending down to the bottom of the vat. As soon as the boiler is filled with the crude turpentine, the fire is started in the furnace, and the liquid commences to boil. The turpentine rises in steam from this crude material. The steam rises and extends

through one pipe to the vat, and thence through the pipe into the vat. The water being heavier than the turpentine the two will not mix, and the water goes to the bottom, while the turpentine remains at the top. At the bottom of the vat is a spigot and trough. After the water is run off the turpentine descends and passes through the barrels placed underneath. The fluid is then ready for market. After boiling the crude turpentine until the steam ceases to ascend, the material in the bottom is called rosin. As soon as the turpentine ceases running, the steam-pipes are taken off, and the boiling rosin skimmed by means of a wire net attached to a long handle. This skimming is done for the purpose of taking all the dirt that collects with the turpentine while in the boxes of the trees. As soon as it is skimmed, it is led off from the boiler by means of a small pipe to a large trough, where, after it cools, it is placed in barrels, and is ready for market also. The distillation of turpentine is very simple, but requires extreme care. Fire is the great danger.

After a pine tree ceases to yield turpentine, it is cut down, and the fat knots burned into pieces, varying in size. Pitch and tar are made by a number of these pieces being placed together in such a manner that when set on fire the fat descends to a hole dug in the ground, and thence runs through a trough and becomes tar. These pieces, after being fired, are covered over with dirt, and great care must be taken not to let them blaze while burning. If allowed to blaze, the tar would be all consumed. These trees also make the best kind of timber. Here it is called "light wood," because it makes such a brilliant light, while burning. Those who own pine woods near a railroad, after using the trees for turpentine cut them down and make railroad ties.

Borax Lake.

Borax Lake is about one hundred miles north of San Francisco. Properly speaking, it is a pond, being only one mile long and half a mile wide. It is situated on a peninsula which juts into Clear Lake, from which it is

separated by a mountain. It is, in brief, a crater of an extinct volcano, or at least presenting that appearance. That the reader may duly appreciate the rarity of the curiosity before him, I would remind him that probably no white man ever saw the like—there being no other of the kind save in Thibet. Before the discovery of Borax Lake, in California, there were but two sources of supply of borax to meet the demand of the world—that of Thibet, and that of a firm in Liverpool, who manufacture the article by chemical process.

Iron coffer-dams, having chambers about five feet square, are sunk in the lake; the water is bailed out of the dams, the mud in them being pressed by men stamping on boards that cover it, and the concrete mass taken ashore and dried in the sun, the largest borax crystals being picked up during this operation. Crystals are found from the size of a hen's egg to that of a pea. The earth is strongly impregnated with borate of soda—biborate, strictly speaking—is subject to lixiviation, and the saturated water is slowly evaporated in heated boilers until the octahedral crystals are formed. In the sediment are iodine, silicic acid, silicate of lime, and alumina; the first is likely to prove valuable. At the present time about four thousand pounds of borax are obtained daily; ten to fifteen tons will be the daily yield on the completion of the works. The supply may be regarded as illimitable, and sufficient for the demands of the world. It is constantly forming, and soon there will be no borax in use in the arts and in medicine, save that which the Golden State will furnish.

A Remarkable Fish Story.

In a recent lecture by Prof. Agassiz on the aquatic animals of the Amazon, he described one fish of which he said: "This fish is remarkable for the faculty it enjoys of leaving the water and walking a considerable distance over the land. Sometimes it is found three, four, and five miles from the water, and specimens have been brought to me which I have left on the ground for a day, and afterwards,

when put back into the water, they were as lively as if they had not been disturbed. That fish has another peculiarity; it builds a nest—a large nest, about the size of a man's hat, with a hole leading to the interior, in which it deposits its eggs; and it is not only capable of creeping on even land, but it can creep on an inclined plane, and I have been told by very trustworthy persons, that they are frequently found many feet above the water, on stumps of trees which have fallen down, the trunks of which are so inclined that the fish has reached the branches of the tree to such a height, that the bird and the fish have more than once been brought down by the same shot."

An Extraordinary Tree.

Dr. Stanley G. Haynes, in a short pamphlet entitled "A Ramble in the New Zealand Bush," tells the following remarkable tree story: "The pata tree is said to have a most remarkable mode of commencing its existence. The young plant takes root in the head of a caterpillar, which buries itself before it dies (or is killed by its strange parasite); and so enables the young plant to obtain a legitimate and radical nourishment from the soil. Dr. Haynes possesses four specimens of this *lusus natureæ*. In three of them the stem grows from the caterpillar's head; in the other it grows straight forward between the eyes; on one of them the stems arise from the head. The caterpillars are three inches long and half an inch in diameter, and are quite dry and brown, without indications of having been decomposed. On the contrary, the true and false feet and the eyes and mouth are well preserved.

Steaming Round the Globe.

It is but a few years since an eminent scientific Englishman claimed to demonstrate that it was impossible for a steamer to cross the ocean. Not only has this been proved to be absurd in regard to the Atlantic ocean, over which several lines of steamships now make regular and rapid trips, but the same will soon be true of the Pacific ocean. A line connect-

ing California with China and Japan was opened in January, so that a traveler can circumnavigate the globe by steam. Sailing from New York to the Isthmus, he can there connect with the steamer for San Francisco, thence by the new line for Yokohama and Hong Kong, thence to Bombay, thence through the Red Sea to the Isthmus of Suez, crossing which by rail he can take passage by a Mediterranean steamer to England, and from there back to New York, having performed the entire route by steam conveyance.

The Oldest Lightning Conductor.

Arago, the celebrated French astronomer, wrote the following:—

"The temple of the Jews at Jerusalem existed for a period of nearly 1,000 years; for the temple of Solomon existed nearly 400 years, and the second temple about 600 years. This temple was, by its situation, more particularly exposed to the very frequent and violent thunder-storms in Palestine. Nevertheless neither the Bible nor Josephus mentions that it was ever struck by lightning. The cause of this is very simple. By a fortuitous circumstance, the temple of Jerusalem was provided with a lightning conductor, which came very near that discovered by Franklin, used by us. The roof of the temple, similar to those found in Italy, was covered with thickly gilt wood. Lastly, beneath the forecourt of the temple, there were cisterns into which flowed the water coming from the roof by means of metal pipes. Here we find such a multitude of lightning-conductors, that Lichtenberg was right when he maintained that the mechanism of the like constructions in our days is far from presenting an apparatus so well adapted to produce the desired effect."—*Hebrew Observer*.

Death of Dr. Livingstone.

At length this intrepid adventurer, who seemed hitherto to bear a charmed life, has fallen a victim to the murderous passions of the tribes whose elevation has been the object of his labors. Sad as is his death, and great as are the services he might yet

have performed, there are few lives so glorious with achievements for science, for humanity, for Christian missions; so ennobled with sublime purpose and tireless energy as that of Dr. David Livingstone. He perished about the 25th of last October, in an attempt thoroughly to elucidate the problem of the connection of the great lake system of Central Africa. The U. S. Consul at Zanzibar, Mr. E. D. Ropes, tells us all which can be known of the tragedy, which, he says, occurred somewhere to the west of Lake Nyassa.

Our Naval Officers.

Admiral Farragut was 65 years and 6 months old January 1, 1867. He entered the Navy as a midshipman December 10, 1816. Vice-Admiral Porter was 53 years and 6 months old January 1. He entered the Navy in 1829. Of the Rear-Admirals on the active list, at the present time, Goldsborough is 61; H. H. Bell, 61; Palmer, 56; Craven, 58; Davis, 60; Thatcher, 60; Radford, 58; Dahlgren, 57; Godon, 54; Rowan, 58. Of the 25 Commodores on the active list, the oldest is 61 and the youngest 53 years old. Of the 50 Captains on the active list, the oldest is 61 and the youngest 43 years old. Of the 90 Commanders on the active list, the oldest is 48 and the youngest 31 years old. The ages of the 165 Lieutenant Commanders range from 41 to 22 years. Retired Rear-Admiral Charles Stewart has been over 69 years in the service, and Rear-Admiral Sloat 67.

Easy Rowing.

A patent has been taken out for propelling boats with oars in such a manner that the rower faces in the direction in which he is going. It is claimed that the rowing is easier, that the capacity of the boat is greater, that it is more easily steered, that it is steadier in a sea way, and that the oars may be suffered to float alongside without danger of losing them, or can be readily shipped aboard at any moment to avoid collisions.

Hall's Expedition.

The steam whaler *Pioneer*, the first steamer ever in used the business, sailed from New London last Tuesday, for a cruise off the coast of Greenland. She took out full supplies for Hall's Arctic Expedition.

Dr. Kant and the Robbers.

John Kant (not the German philosopher of that name) was Professor and Doctor of Divinity at Cracow. He was a pious man, with a spirit peculiarly gentle and guileless, and he at all times would have preferred to suffer injustice rather than exercise it. For many years he had conscientiously followed his duties as spiritual teacher of the place to which he had been appointed by God. His head was covered with the snows of age, when he was seized with an ardent desire to revisit the scenes of his youth in his native country, Silesia. The journey appeared fraught with peril to one of his advanced age; but he set his affairs in order, and started on his way, commending himself to the care of God. He rode slowly along, attired in his black robe, with long beard and hair, according to the fashion of the time. Then he pursued his way through the gloomy woods of Poland, which scarcely a sunbeam could pierce; but there was a light in his soul, for God's Spirit irradiated it.

One evening, as he was thus journeying along, holding communion with God, and taking no heed of objects beside him, on reaching an opening in the thick forest, a tramping noise was suddenly heard, and he was instantly surrounded by figures, some on horseback and some on foot. Knives and swords glittered in the moonlight, and the pious man saw that he was at the mercy of a band of robbers. Scarcely conscious of what passed, he alighted from his horse and offered his property to the gang. He gave them a purse filled with silver coins, unclasped the chain from his neck, took the gold lace from his cap, drew a ring from his finger, and took from his pocket his book of prayer, which was clasped with silver.

Not till he had yielded all he possessed, and seen his horse led away, did Kant intercede for his life. "Have you given us all?" cried the robber chief, threateningly. "Have you no more money?"

In his alarm and terror, the trembling doctor answered that he had given them every coin in his possession; and on receiving this assurance, he was allowed to proceed on his journey.

Quickly he hastened onward, rejoicing at his escape, when suddenly his hand felt something hard in the hem of his robe. It was his gold, which, having been stitched within the lining of his dress, had thus escaped discovery. The good man, in his alarm, had forgotten the sacred store. His heart, therefore, again beat with joy, for the money would bear him home to his friends and kindred; and he saw rest and shelter in prospect, instead of a long and painful wandering, with the necessity of begging his way. But his conscience was a peculiarly tender one, and he suddenly stopped to listen to its voice. It cried in disturbed tones "Tell not a lie! Tell not a lie!" These words burned in his heart. Joy, kindred, home, all were forgotten. Some writers on moral philosophy have held that promises made under such circumstances are not binding, and few men certainly would have been troubled with such scruples on the occasion. But Kant did not stop to reason. He hastily retraced his steps, and entering into the midst of the robbers, who were still in the same place, said meekly, "I have told you what is not true; but it was unintentional, fear and anxiety confused me; therefore pardon me."

With these words, he held forth the glittering gold; but to his surprise, not one of the robbers would take it. A strange feeling was at work in their hearts. They could not laugh at the pious man. "Thou shalt not steal," said a voice within them. All were deeply moved. Then, as if seized by a sudden impulse, one went and brought back his purse another restored the book of prayer, while still another led his horse toward him, and helped him to remount it. They then unitedly entreated his blessing;

and, solemnly giving it, the good old man continued his way, lifting up his heart in gratitude to God, who brought him in safety to the end of his journey.

What the Sea Teaches.

Nowhere does man feel his utter dependance upon the great Creator of heaven and earth so much as at sea. When floating on a little piece of wood or iron in the midst of the furious waves, he knows only too well that one breath from God's lips would be sufficient to sink him to the bottom. And nowhere does nature appear in its majestic and terrifying activity, as at sea. Ashore it seems as though everything is done and made by man. The cultivated fields and skilfully built houses show the works of his hands, and everywhere, even in the forest, there are traces of his presence and his skill. But at sea, with the exception of here and there a ship looming in the distance, nothing is to be seen but what God has made and what God is doing through the powers of His creation. When a billow rises as a tower, and threatens to engulf the ship, everybody must deeply feel that a stronger than human hand has raised that terrible water giant, and sent him on his race. Or when the sailors, as the Psalmist describes it so graphically and so poetically, "mount up to heaven and down again to the depths, and their soul is melted because of trouble, and they reel to and fro and stagger like a drunken man, and are at their wits' ends," they surely see before their eyes the work of Him who commandeth and raiseth the stormy wind which lifteth up the waves. On such an occasion many an infidel who, when ashore, sneered at religion and scoffed at prayer, has been brought to his knees to acknowledge with trembling lips that there is an invisible King into whose terrible hands we may fall. And many a sinner who from spiritual blindness and deafness could never see God's loving kindness in the marvels of the fields, nor hear His praises told by the singing birds, has yet had the eyes and ears of his soul opened by the majestic spectacle of the boundless ocean, or by the awe-inspiring music of the sea-storm.—*Sunday Magazine.*

THE SECRET OF EFFECTUAL SERVICE TO GOD.

AN ADDRESS BY GEORGE MULLER.

BELoved CHRISTIAN FRIENDS: We have, through the Lord's goodness, been permitted to enter upon another year; and the minds of many among us will, no doubt, be occupied with plans for the future, and the various spheres of service in which, if our lives are spared, we shall be engaged.

The welfare of our families, the prosperity of our business, our work and service for the Lord, may be considered the most important matters to be attended to; but, according to my judgment, the most important point to be attended to is this: *Above all things see to it that your souls are happy in the Lord.*

Other things may press upon you; the Lord's work even may have urgent claims upon your attention; but I deliberately repeat, it is of supreme and paramount importance that you should seek, above all other things, to have your souls truly happy in God Himself. Day by day seek to make this the most important business of your life. This has been my firm and settled conviction for the last five and thirty years. For the first four years after my conversion I knew not its vast importance; but now, after much experience, I specially commend this point to the notice of my younger brethren and sisters in Christ. *The secret of all true effectual service is joy in God, and having experimental acquaintance and fellowship with God Himself.*

But in what way shall we attain to this settled happiness of soul? how shall we learn to enjoy God? how obtain such an all-sufficient, soul-satisfying portion in Him as shall enable us to let go the things of this world as vain and worthless in comparison? I answer: This happiness is to be obtained through the study of the Holy Scriptures. God has therein revealed Himself unto us in the face of Jesus Christ.

In the Scriptures, by the power of the Holy Ghost, He makes Himself known unto our souls. Remember, it is not a god of our own thoughts, or our own imaginations, that we need to be acquainted with; but the God of the Bible, our Father, who has

given the blessed Jesus to die for us. Him should we seek intimately to know, according to the revelation He has made of Himself in His own most precious Word.

The way in which we study this Word is a matter of the deepest moment. The very earliest portion of the day we can command, should be devoted to meditation on the Scriptures. Our souls should feed upon the Word. We should read it, not for others, but for ourselves. All the promises, the encouragements, the warnings, the exhortations, the rebukes, should be taken home to our own bosoms. Especially let us remember not to neglect any portion of the Bible; it should be read regularly through. To read favorite portions of the Scriptures, to the exclusion of other parts, is a habit to be avoided. The whole divine volume is inspired, and by degrees should be read regularly through. But to read the Bible thus is not enough; we must seek to become intimately and experimentally acquainted with Him whom the Scriptures reveal—with the blessed Jesus, who has given Himself to die in our room and stead. Oh! and what an abiding soul-satisfying portion do we possess in Him!

But another point here needs especially to be noticed. It is, that we seek habitually to carry out what we know—to act up to the light that we have received; then more will assuredly be given. But if we fail to do this, our light will be turned into darkness. It is of the deepest moment, that we walk with a sincere, honest, upright heart before the Lord. If evil be practised or harbored and connived at, the channel of communication between our souls and God, for the time being, will be cut off. It is all-important to remember this. Infirmities and weaknesses will cleave to us as long as we remain in the body; but this is a different thing from willingly allowing evil. I must be able, with a true, honest, upright heart, to look my heavenly Father in the face—to say, "Here I am, blessed Lord; do with me as thou wilt."

Then let us remember that we are

His stewards. Our time, our health, our strength, our talents, our all, are His, and His alone. Let us seek to remember this, and carry it out this year, and then what happy Christians shall we all be! It is a divine principle, "To him that hath shall more be given;" and as assuredly as we seek to make good use of that which is confided to us, more will be imparted. We shall be used of the Lord, and shall become increasingly happy in His own most blessed service.

Brethren, we have only one life—one brief life; let us seek, with renewed purpose of heart, to consecrate that one life wholly to the Lord—day by day to live for God, and to serve Him with our body, soul, and spirit, which are His.

Let it be our unceasing prayer that, as we grow older, we may not grow colder in the ways of God. As we advance in years, let us not decline in spiritual power; but let us see to it, that an increase of spiritual vigor and energy be found in us, that our last days may be our best days.

Our holy faith does not consist in *talking*. "Reality, reality, reality," is what we want. Let us have *heart work*; let us be genuine. Brethren, we should live so as to be missed—missed both in the Church and in the world when we are removed. Oh! how rapidly is time hastening on! We should live in such a manner as that, if we were called hence, our dear brethren and sisters might feel our loss, and from their inmost souls exclaim, "Oh! that such an one were in our midst again!" We ought to be missed even by the world. Worldly persons should be constrained to say of us, "If ever there was a Christian upon earth, that man was one."

But to revert to the Scriptures. In them, through the teaching of the Holy Ghost, we become acquainted with the character of God. Our eyes are divinely opened to see what a lovely Being God is! and this good, gracious, loving heavenly Father is ours—our portion for time and eternity; and our adorable Lord Jesus, who gave Himself for us, is that blessed One to whose image and likeness we shall be conformed; and to serve Him should be our greatest joy and

privilege as long as we remain on earth.

But then, when trial and affliction come—when God deals with us as though He were not the lovely, kind and gracious Being presented in His Word—shall we murmur and despond? Ah! no. Beloved in Christ, let us trust our heavenly Father; let us, like little children, hang entirely on Him, reposing in the sweet assurance of His unchangeable, eternal love. Let us remember how He acted toward His saints of old—what His dealings were with them. Let us remember what is recorded concerning their history; for now, as He has ever done, God will most surely act according to His Word.

This intimate experimental acquaintance with Him will make us truly happy. Nothing else will. If we are not happy Christians—I speak deliberately, I speak advisedly—there is something wrong. If we did not close the past year in a happy frame of spirit, the fault is ours, and ours alone.

In God our Father and the blessed Jesus our souls have a rich, divine, imperishable, eternal treasure. Let us enter into practical possession of these true riches; yea, let the remaining days of our earthly pilgrimage be spent in an ever-increasing, devoted, earnest consecration of our souls to Him.

Bread Cast on the Waters.

BY REV. BENJ. F. MILLARD.

In September, 1865, the British Bark *Endymion* arrived here from Liverpool, and was immediately boarded by a Missionary from the New York Port Society and the crew invited to church. They accepted the invitation, and the whole crew, eighteen in number, attended the meetings held from evening to evening. Nearly all were induced to sign the temperance pledge, and five arose for prayers. Before these seamen had decided the great question, the vessel sailed for Savannah, and nothing was known of the result of these efforts, until recently one of her crew returned to this port and at once found his way to the church of the Port Society where he made the following statement:

On the voyage he had been converted, together with two of his shipmates, one of whom, on their homeward passage from Savannah to Liverpool died in joyful expectation of that day when the sea shall give up its dead. The sailor who brought these tidings gave evidence of the genuineness of his own conversion in the influence which he exerted over his shipmates: bringing them every evening to the church at the corner of Catherine and Madison streets, from 14th street, where their vessel lay; and most of these, in turn, before they left port, were making the great inquiry.

That humble missionary as he stood on the deck of the newly-arrived vessel, and scattered among the crew his tracts and invitations, was casting precious seed upon the waters, and through it was borne to a distant meridian before it was dropped into the mellow soil; it is now seen—after many days—in a harvest which will grow broader and more golden down to the boundaries of time.—*N. Y. Observer.*

Power of Prayer.

A few days since the leader of the Noon Prayer-Meeting in Chicago, stated, as an encouragement to prayer, the following interesting particulars which had recently come to his knowledge:

"Some few months ago a poor woman, who is a member of the same church with himself, brought with her to meeting one Sabbath a Swede woman, who, after a little time, under a faithful presentation of gospel truth, found Christ precious to her soul. Her husband was cook on board a vessel which runs upon our lakes, and as often as she could she would have him attend church with her. It was not long before he, too, found peace in believing. Being a man of strong mind, of an earnest and zealous disposition, he went to work at once in the Master's vineyard, and ere long every man on board the vessel, except the first mate, was hopefully converted, and all of them members of the church. Of course the case of the first mate excited no little interest among his ship-

mates. Prayer was made for him continually in the church and in the noon-meeting. Every time the vessel came into port he was brought to the house of God by his companions." "And now," says the speaker, "I have just learned that this man has found Christ, and is rejoicing in hope of the glory of God. Every man on board of the vessel is now converted, and all through the humble instrumentality of the poor woman, who brought her Swede neighbor with her to the church. Let no one despise humble agencies, for the Holy Spirit can use them to the accomplishment of the mightiest results."

"Lovest thou Me?"

BY A. W. THOROLD.

How lightly some can speak of love,
And call the Saviour dear,
Who seldom lift their hearts above,
Or throb with holy fear?

They say they glory in the cross,
Yet none themselves they bear;
They think, while free from pain and loss,
The martyr's crown to wear.

But love is just the hardest thing
A man can learn to do;
And that of which ten thousand sing
Is understood by few.

It is not but a passing thrill,
A ray of winter's sun;
It is a heart, and mind, and will,
By which our life is done.

It yields, if God should ask for much,
Nay, if he asks for all;
It welcomes e'en his chastening touch,
And hears his lightest call.

If truly we would learn to live,
To love we must begin;
Yet who can force himself to give
What only grace can win?

My Saviour, if I dare not say
That I have love to thee,
Do thou, I pray thee, day by day,
Reveal thy love to me.

And this shall be my rapture, when
Before thy face I bow;
I only wished to love thee then,
I know I love thee now.

The Late Mr. John Byrne.

The death of this devoted man has caused sincere sorrow in the various circles of his influence and labors. Rarely does it occur, that any man's life is as useful as his has been, or that any man's death deeply afflicts so many.

Now that he is gone, there can be no impropriety in stating, that the story entitled "A Wandering Sailor brought home to God," written by the Rev. Charles Whitehead, and published by the American Tract Society, is the history of John Byrne. From the time of his remarkable conversion till the day of his death, he ever worked like one earnestly determined to make up by unceasing efforts among his brethren of the sea, for years previously spent in leading them astray. In everything his motto seemed to be "for me to live is Christ." He never counted any service for his master other than a joy to him, and so with cheer, and song, and charity, went about among the poor and the friendless doing good to all and commending everywhere the religion of Jesus.

Even on his dying-bed in the hospital, and while suffering from the pain incident to the amputation of a limb, his words to a fellow sufferer on a cot beside him, were blessed to the man's conversion.

The case of this devoted servant of God illustrates the power of grace, and shows, not only the practicability of successful Christian labor in behalf

of the sailor, but also how much good a sailor may do, when truly converted.

Mr. Byrne was for many years, connected with the American Seamen's Friend Society, as one of its Lay Missionaries. Only a few months since for services rendered, he was made an Honorary Member of the Society. The following minute adopted at a meeting of the Board of Trustees, held March 27th, will show the estimate in which he was held, and how greatly his loss is deplored.

"Whereas this board has heard with sincere sorrow of the death of its devoted and successful missionary, Mr. John Byrne,

Resolved—That our sympathy be tendered to the bereaved widow and orphans of the deceased. That as the sense of this Board, our condolence is due to the poor widows and orphans of seamen, who have lost in him a friend most sympathizing, untiring and faithful, and to seamen, VERY MANY OF WHOM HE HAS LED TO CHRIST.

We have known few such monuments of grace; few lives so perfect, so useful as his. May his mantle fall on some one to take his place on earth, while he adores in Heaven."

(For the Sailors' Magazine.)

"HE WAS A BURNING AND SHINING LIGHT."

BY REV. ROBERT W. LEWIS.

Another John than the Baptist, recently deceased, has for years gone up and down among us deserving the above glorious encomium. He was borne to his grave a few days ago from a place he much loved, and where he had often prayed and sang praises to God,—the large Sailors' Home in Cherry Street, New York; and an immense weeping concourse of true mourners attended upon the last sad tribute of the deepest respect to the memory of JOHN BYRNE, Lay

Missionary to Seamen on the East River, New York. He has gone to his reward; he sleeps the sleep of "those who depart hence in the Lord;" but he will be long remembered by a very large circle of acquaintances and friends.

I first met with this dear brother in Christ when I first officiated in the Episcopal Church of our Saviour for Seamen, New York, now nearly four years ago. I found him on the dock outside the chapel, with his

handful of tracts and his cane to support his not over strong limbs, pointing sailors to the house of God. He was a communicant of the Episcopal Church, having been a nominal member from his infancy. He was also a worker with me in the cause of the gospel among seamen, and right well has he upheld my hands. He was employed and sustained pecuniarily by several Episcopalians to bring seamen to our chapel in Pike Slip. This duty he discharged for years, and up to the time of his last sickness. But duties of a similar nature he also discharged for others than us, being connected with the American Seamen's Friend Society likewise.

In approaching the sailor with the gospel I think he had no superior; and in this work he was indefatigable, notwithstanding many of the most disagreeable hindrances. Not that the trials of his position were unfelt by him, inasmuch as he had become hardened to them. Not so. He was of a refined sensitive nature, keenly alive to reproach as well as encouragement; and I have heard him say repeatedly, that were it not for the love of Christ actuating him, did he not feel it his duty to do what he could for the Saviour in turning some poor lost soul to seek the blessed feet, he had rather sweep the streets of New York for a living than endure what he endured daily for the sake of Jesus. Six months have not passed by since he was seized of an evening within two doors of his own house, and dragged into a rum-shop to be terribly maltreated. I believe he told his wife alone of the circumstance. From her lips it comes to me. He told her he thought if some bystander had not interfered his life would have been taken. But I do not intend a lengthy obituary of him. His many works

follow him, and these shall remind us of him forever more.

But I would put on record a memento or two of his last hours. On Friday, January, 18, 1867, in the evening, he attended divine service on earth for the last time. Those of us with whom he associated so intimately in the worship of God little thought that we should see him in God's house no more. Through an attack of sickness I was not able to be out on that night, and Mr. Byrne led the devotions of those who assembled at that customary hour of prayer. When the service was ended, his strength was gone. He could not walk. He was taken up tenderly and carried to his house, and put upon the bed. He never attended another service of the church militant. But he has at length entered upon the service of the church triumphant in heaven. He fell with his harness on. He fought the battle for his Master and Lord till his natural powers completely failed him.

Shortly after, by the advice of friends, he had himself removed to the City Hospital, to receive more extended medical and surgical treatment. A consultation of the surgical staff of the hospital resulted in the general opinion that he had better submit to a capital amputation of the right limb, in which member he was suffering acutely from disease at the knee. I was with him before and while the ether was administered, and he explained his case to me with great calmness and cheerfulness. I joined in prayer with the Rev. O. Helland and him, that the Lord would give his servant strength, if in accordance with his holy will, to survive the operation, and then I saw him carried to the operating-room. For many days after, I was not per-

mitted to visit him, quiet being necessary to his recovery. But when I did see him again, his words were of the same tenor as those which I had ever heard from his lips, the words of joy and peace through Christ. There was no need for me to encourage him in any way. His cheerfulness and his submission were rather a lesson for me. The unanimous testimony of nurses and patients around him was to his remarkable serenity of character and disposition. Several times after I enjoyed the great privilege of an interview with him. In one of these he quoted to me the words of the prophet, concerning the after glory of the Church of Christ. I was speaking to him of his hereafter so nearly begun, when the Lord should take him to himself. With a heavenly smile and clasped hands and an upward look, as he lay extended on his back, and a deliberate utterance, he repeated the words, "The sun shall no longer go down, neither shall the moon withdraw itself, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." Isaiah lx. 20. It was the last quotation of Holy Scripture I heard from his lips. I regard these words as the dying testimony of John Byrne to "the comfort of a reasonable, religious and holy hope," and how appropriate is the quotation as a closing passage of the divine word from him and concerning him.

The last time I spoke to him and he to me in kind and friendly recognition, I laid my hand upon his, so emaciated, and said, "Good bye, John; if you get there before I do, just tell them that I'm coming too." His reply was a smile, and the remark, "I want to kiss my pastor," and so we left him. He has gone before. In the language of Bishop Pot-

ter who visited the remains on his way to a confirmation in our chapel, on Sunday, March 24, in some remarks concerning him, "we should not grieve because the good man has been promoted." Nor will we grieve as those without hope. His removal is a great loss to us. When shall we look upon his like again? Upon whom shall his mantle fall? Alas! we know not. We laid his body away to rest beside that of another man of God.

"It slumbers in the ground
Till the last trumpet's awful sound."

But of John Byrne, the faithful friend, the humble Christian, the earnest worker, we can only think as with Jesus. He has entered within the veil. His eyes are now open upon all the glories of the new Jerusalem.

To the Friends of the late John Byrne.

There are many of you who knew Mr. BYRNE in life, and who mourn him in death; and to you I now appeal. Some among you have already signified your willingness and delight in contributing something towards the erection of a suitable monument over his remains. Doubtless there are others who would be pleased to join these in doing honor to one whose faithfulness, earnestness and purity of life were so remarkable.

As it would be utterly out of my power to address more than a few such personally, even if their names and residences were known to me, resort is had to this general form of application. The necessary fund, it is hoped, will be made up as largely as possible of voluntary subscriptions from those whom our dear friend has in some hour of trial assisted by his counsel, or by pecuniary aid.

Any sums of money will be thank-

fully received, from five cents up, for this purpose. Address,

Mrs. R. W. LEWIS.

Care of HENRY P. MARSHALL, *Cashier of Seamen's Bank for Savings, New York.*

Honolulu.

JANUARY 21, 1867.

* * * Since the year commenced, the Bethel and Fort Street congregations have been holding union daily prayer-meetings, which have been numerously attended. Several conversions, we hope, have already taken place. We shall continue the meetings this week, as the seriousness does not appear to be passing away. This seriousness commenced with the week of prayer. During that week we held morning meetings at the Bethel, and evening meetings at the Fort street Session-room, when the week closed, a unanimous vote was had to continue the meetings. Whereunto the revival will grow I cannot now foresee, but great good has already been done, and I cannot but hope that still greater blessings are in store for the residents, strangers, and seamen of Honolulu.

We are having a thorough overhauling of the American Hospital here. The Consul has been displaced, and the whole system is to be broken up.

Yours truly,
S. C. DAMON.

A Wanderer Reclaimed.

Thomas E. Williams, recently converted at the Dover street Mission, was first awakened by attending family worship at the new Sailor's Home.

Williams was the son of pious parents, and had two uncles, ministers of the gospel. But for all this he wandered so far away, that little hope

was entertained for his soul's salvation. His friends had long prayed for him, and, thank God, their prayers were heard.

At the Mission Room, he was induced to sign the pledge; and asking Christians to pray for him, he there also gave his heart to Jesus, and is now rejoicing in a sin-pardoning Saviour.

This is but one from many instances, where the reading of the Bible, in the hearing of those who are on the broad road that leads to death, has brought conviction and repentance.

Reader, do not put off this matter. The Bible says, "My spirit shall not always strive with man." "Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon."

JAMES W. BISBY.

A Missionary's Report.

NEW YORK, March 27, 1867.

MESS. LOOMIS AND HALL:

Gentlemen—With gratitude to God for all the mercies of the past, I now beg leave to report my labors during the months of February and March. My labors have been confined to the visitation of seamen's boarding-houses and vessels. Among these I have endeavored to do my Master's work, and to-day I bless God that even my feeble efforts to bring the *men of the sea* to a saving knowledge of the truth, has not been in vain. I have conversed with several anxious souls; some are now far away at sea; others are sitting at the feet of the Master clothed in their right minds.

I annex the following summary: number of visits to boarding-houses and vessels, 207; number of seamen induced to attend service, 86; number of seamen signed the pledge, 62; number of seamen gone away seriously impressed, 20; number of seamen united to the church, 5; number of

pamphlets, including Magazines, Life-Boats, Tracts, etc. given away, 878. I have also done a little in collecting the rent and giving relief to several very needy persons.

The following very interesting incident has afforded me much encouragement: A rough, blunt sailor was urged to attend a temperance meeting, and upon coming as far as the door, could not be prevailed upon to enter, saying, with much agitation, "*I am too bad a man to go in there; I feel that drink and the Devil are dragging me down to perdition, and nothing but the Grace of God can rescue me from the jaws of the destroyer. Won't you pray for me, for I am very miserable.*" I urged him to seek reconciliation that very night. He did so, and on the following morning I met him again. He said the prospect was very dark—he had no light. I conversed with him for nearly an hour. He seemed to be laboring under a mighty struggle, till at length at the morning prayers one day in the Sailors' Home, the light of peace broke in and all was joy. Oh! what a change in this poor fellow's life. He united with the church, and went to sea, determined with the Grace of God, to "*stand up for Jesus.*" There are others, but I must close my report with the single remark, that as God shall give me opportunity I shall continue to labor for the salvation of the "*men who go down to the sea.*" Our beloved brother John Byrne has safely moored his bark, and "dropped anchor" in the haven of Eternal Rest.

THOS. M. MAY, *Missionary.*

Sailors' Home, 190 Cherry Street.

Mr. CASSIDY reports ninety-five seamen as arrived at the Home during the month of March. These have deposited \$4,581. Of this, \$2,948 have been sent to relatives and friends, and \$500 placed in the Seamen's Bank for Savings. The balance has been drawn by the men and taken home with them.

During this month the Lord has greatly blessed the institution, four men having been hopefully converted there. Mr. Cassidy says:—"There

seems to have been among seamen an unusual searching after God. Whenever the bell has been rung for prayers, they have come in to worship like those who were hungry for the bread of life. One of these men, just going to sea, was overheard praying most earnestly that the Lord would keep him from his old haunts of iniquity, when he arrived at Liverpool, and help him to acknowledge God on shipboard. He cried like one whose soul was in 'the deep waters.' A few days before a poor drunkard was hopefully converted. He is now, we trust, 'an heir to heaven.'

Our Saturday evening meeting is continued with interest, but we miss our dear deceased brother John Byrne whose voice for so long led us in prayer and praise. Many of those whose business was upon the great waters, have doubtless greeted him as the instrument of leading them to Jesus; and many remain to follow his spirit. Though dead, he yet lives in the hearts of multitudes.

J. H. CASSIDY.

Report of the Colored Sailors' Home, No. 2 Dover Street.

GENTLEMEN—Since my last report, 29 stewards, cooks and seamen have boarded at the home. Three were sick and destitute, and were relieved.

There seems to be an increasing desire on the part of colored seamen to save something of their earnings.—Three recently from sea deposited *four hundred and thirty dollars* in the Seamen's Savings Bank. There are others who have monies deposited in the same Bank, the exact amount not definitely known. During the last five years, not less than *five thousand dollars* have been remitted to the families and friends of seamen through my agency. I have also collected claims from the United States Government, amounting to not less than *forty thousand dollars*, due to colored seamen and soldiers in government services.—

Twenty-seven thousand five hundred dollars of this was for salvage paid to Captain Mott Johnson and his crew, of schooner "Carleton," for saving from shipwreck the United States Gunboat "Glaucus," when off the Bahamas—all colored men, and natives of Nassau, New Providence. Captain Johnson at the time was, and is now the owner and commander of the schooner "Carleton."

The moral character of our colored seamen, I am pleased to say, evidences a marked change for good. There is an increasing desire for Christian knowledge, such as reading the Scriptures, and other religious books. Fifty out of every hundred attend religious worship in the Methodist, Presbyterian and Protestant Episcopal Churches, both on Sundays and week-day evenings. The vile habits of profanity and intemperance are growing less common. The Lord be praised.

The boarders of the Home have heard with sorrow of the death of that good man and faithful laborer in Christ's vineyard, JOHN BYRNE. No more shall we see his smiling face visiting our little circle, distributing religious tracts, and inviting our colored seamen to come to Jesus. He has finished the work his Master sent him to do, and has, without the shadow of a doubt, "gone to the happy land."

WM. P. POWELL, *Superintendent.*

An Important Correction.

An error in the printed report of the Financial Agent of the Wilmington Seamen's Friend Society was transferred to the April number of the SAILOR'S MAGAZINE, which we correct by reprinting the important part, making it to read as follows, viz.: "George W. Williams, Superintendent of the Home, presented the following report: Whole number of boarders for the year ending Feb. 1st, 1867, 621; number of sick and disabled seamen, 183; shipwrecked and destitute seamen provided for, 20. Clothing furnished them, \$67; deposited by the seamen, \$5,028, of which there was sent home to families of seamen, \$3,500; drawn out, \$1,528.

List of Seamen who have died in the New York Hospital from Jan. 1 to March 31 1867.

Thomas King, aged 28, New York, Jan. 7. Samuel Lawrence, aged 23, Sweden, Jan. 16. Thomas Cronine, aged 26, Ireland, Jan. 30. Thomas Kelly, aged 29, Ireland Feb. 2. Cornelius Berden, aged 35, Massachusetts, Feb. 9. Henry Martin, aged 18, Ireland, Feb. 17. Michael Sheehan, aged 22, Ireland, March 23.

D. COLDEN MURRAY, *Secretary.*

Notice.

Our City Subscribers who change residence this Spring will confer a favor by informing us of the same. In this way they will make sure of receiving the Magazine regularly.

Position of the Planets for May.

MERCURY is not favorably situated for observation this month, as it rises only a few minutes before the sun; it is only visible as a morning star for a short period at the beginning of the month. On the morning of the 2d, it is very close to the southern border of the moon.

VENUS may still be seen as a morning star, rising on the 1st at 4h. A. M., and an hour earlier at the end of the month. This planet crosses the equator at midnight of the 1st, and is near the moon the same day; also on the last day of the month.

MARS now sets during the early morning hours. On the 1st, it sets about 1h. 50m. A. M., and earlier day by day till the end of the month, when it sets about midnight. On the morning of the 10th, it will be a little south of the moon.

JUPITER is very favorably situated for observation, rising at the beginning of the month about 2 h. before the sun; this interval increasing till the close of the month, when it rises 3 h. before the sun. It is near the moon on the evening of the 26th.

SATURN during this month is visible nearly all night, and is very favorably situated for observation, rising about sunset, and setting about sunrise. On the night of the 17th, it is a little below the moon.

B. B.

N. Y. Nautical School, 92 Madison St.

Disasters Reported in March.

The number of vessels belonging to, or bound to or from ports in the United States, reported totally lost or missing during the past month, is 46, of which 24 were wrecked, 1 foundered, 9 abandoned, 7 burnt, 1 sunk by collision, and 4 are missing. They are classed as follows, viz., 2 steamers, 12 ships, 13 barks, 9 brigs, and 10 schooners, and their total estimated valuation, exclusive of cargoes, is \$1,892,000.

Below is the list, giving names of ports, destination, &c. Those marked *w*, were wrecked, *a*, abandoned, *f*, foundered, *b*, burnt, *s c*, sunk by collision, and *m*, missing.

STEAMERS.

Andalusia, *b*, from New York for Charleston.
Flambeau, *w*, from Alexandria for Smithville, N.C.

SHIPS.

Tartar, *w*, from Calcutta for New York.
Queen, *m*, from Liverpool for New York.
Mary Glover, *w*, (At Vancouver's Island.)
G. Washington, *w*, from Callao. (At Valencia.)
Bosphorus, *w*, from Callao. (At Valencia.)
George V., *b*, (At Valparaiso.)
Flora McDonald, *b*, (At Valparaiso.)
George Raynes, *b*, (At Valparaiso.)
Confidence, *w*, from Charleston for Liverpool.
Araminta, *f*, from Liverpool for Gloucester.
Lady Emily Peel, *w*, from New Orleans for Liverpool.
Frederich, *a*, from New York for Liverpool.

BARKS.

Dennis Horton, *a*, from Cardiff for Boston.
Rockaway, *w*, from Newry for Savannah.
Geo. Washington, *w*, (At Vancouver's Island.)
Louis Kirflier, *m*, from Hong Kong for San Francisco.
Amathea, *b*, from Apalachicola for Liverpool.
O. E. Rosenberg, *m*, (at Tabasco) for New York.
Alida, *a*, from Liverpool for Boston.
J. O. Nichols, *m*, from Savannah, (at Teneriffe.)
Aurora, *w*, from Philadelphia for Cork.
Wild Horse, *w*, from New York for Liverpool.
Toscana, *a*, from Liverpool for Philadelphia.
Nummer Sechs, *w*, fr. London for Philadelphia.
Golden Sunset, *w*, from Newcastle, N.S.W. for San Francisco.

BRIGS.

Mozart, *w*, from New York for Montevideo.
Star of Faith, *w*, (at Tabasco), for New York.
Chas. E. Savage, *a*, fr. Baltimore for Charleston.
Ida McLeod, *w*, fr. Philadelphia for Rotterdam.
Diana, *a*, from Dublin for New York.
Louisa, *m*, fr. New York for Wilmington, N. C.
Leonard Berry, *a*, from New York for Bermuda.
Clara, *w*, from New York for St. John's, N. F.
Regina del Mar, *w*, from New York for Cette.

SCHOONERS.

J. S. Collins, *m*, from New York for Belfast, Me.
Henry Nutt, *w*, from Galveston for New York.
Isabella Blake, *w*, fr. Georgetown, D. C., for Boston.
William Bell, *w* (Near Montauk.)
Maria Louisa, *b*, from Rockland for New York.
Nedick, *a*, fr. Eastport for Boston.
Henry Becker, *w*, from New York for Tabasco.
Phebe, *sc*, from New York for Havana.
Vendori, *b*, from Rockland for Norfolk.
J. B. Curtis, *a*, from Boston for Jacmel.

Receipts for March, 1867.

NEW HAMPSHIRE.	
Dover, 1st Cong. ch.....	\$29 23
Exeter, 2d Cong. ch (library).....	50 00
Gilmanston, Rev. Joseph Blake.....	5 00

MASSACHUSETTS.

Amherst, Ladies' Benev. Soc'y.....	29 85
Andover, Chapel ch.....	40 91
Boston, Park st. ch.....	178 82
Cambridge, late Mrs. J. M. Tyler, to const. Mrs. Mary Smith L. M.....	30 00
Charleston Cong. ch.....	126 27
Dedham, Allen Evang'l ch.....	55 71
Hadley, Ladies' Seamen's Friend Soc'y, to complete Mrs. Jason W. Newton L. M. \$14; const. Mrs. Delia Potter L. M. \$30; do., in part. Mrs. Harriet Elizabeth Allen L. M., \$21.....	65 00
Housatonic Cong. ch.....	10 0
Leominster, Evan. ch. S. S., (library).....	15 00
North Bridgewater, 1st Cong. ch.....	27 00
North Hadley, Cong. ch.....	18 00
North Weymouth, 1st Cong. ch.....	34 60
Pittsfield, 1st Cong. ch. S. S. (library).....	38 10
Rowley (ships' library).....	12 00
Stoughton, Cong. ch.....	22 00
Upton Cong. ch.....	6 30
West Medway, Cong. ch.....	22 74
Whitinsville, Cong. ch., of which to const. Rev. L. T. Clark, Dea. John C. Whitin, Joshua Lasell, Geo. L. Gibbs, Henry B. Osgood, Edward Whitin, P. W. Dudley, Joseph E. Hayward, Jonathan Smith, ea. L. M's.....	357 75
Wilbraham, Cong. ch.....	51 80
"Temp. Doc.".....	40 00

RHODE ISLAND.

Barrington, Cong. ch.....	39 50
Bristol, Cong. ch., add'l.....	90

CONNECTICUT.

Brantford, Cong. ch.....	21 67
Cheshire, Cong. ch.....	20 00
New London, 2d Cong. ch.....	72 40
Ridgefield, Dr. C. H. Kendall.....	1 00
Stratford, Col. G. Loomis, U. S. A.....	1 00
Wallingford, Cong. ch.....	45 00
Westford, Cong. ch.....	5 00
West Hartford, Mrs. S. W. Boswell (lib'y).....	15 00
Wolcott, Friends.....	12 00

NEW YORK.

Astoria, E. J. Woolsey.....	100 00
Brooklyn, Clinton Av. Cong. ch., of which J. W. Elwell, const. Rev. Dr. W. I. Budington L. D. \$100; A. S. Barnes L. M. \$50; do. A. Smithers, \$30; P. Holman, \$20; Chas. N. Kinney, \$20; Mrs. Eli Merrell, \$20; Granville Whittlesey (lib'y) \$15; P. S. Wyckoff, S. B. Bethel, \$10, &c.....	625 45
Middle Ref. D. ch., of which to const. S. G. Bogert L. M. \$30.....	140 18
East Hampton Pres. ch. S. S.....	10 00
Harlem, R. D. ch. S. S. (libraries).....	45 00
New York City, Capt. J. F. Raymond.....	1 00*
Capt. E. Scott.....	1 00
Capt. J. W. Corbett.....	1 0
C. D. Burgess.....	1 00
William Churchill.....	5 00
Church of the Puritans.....	40 00
North & Middle R. D. Coll. ch.....	45 68
Peekskill, Pres. ch. S. S. (library).....	20 00
Saugert es, Mrs. M. A. Kierstead.....	10 00
Shelter Is and Pres. ch.....	18 25

NEW JERSEY.

Bergen, Miss'y Ass. Pres. ch. S. S., (br'ys).....	30 00
Camden, Miss Mary Robinson.....	1 50
Jersey City, 2d Ref. D. ch.....	90 06

PENNSYLVANIA.

Carbenda's, Pres. ch. S. S.....	23 69
Young Men's Bible Class.....	15 00
Clark's Green, Pres. ch.....	5 69
Danville Grove, Pres. ch., of which to const. Rev. J. G. Carnochan L. M.....	51 00
Evan. Lutheran.....	5 50
J. Beaver.....	20 00
Miss M. A. Montgomery.....	3 00
Jersey Shore, Pres. ch. S. S.....	24 35
Milton, Pres. ch., of which to const. Rev. Jas. Watson, D. D. L. M.....	100 50
M. E. ch.....	12 50
Troy, Pres. ch.....	77 50
M. E. ch.....	7 39
J. W. Payne.....	3 00
Waverly, Pres. ch.....	15 23

ILLINOIS.

Metamora, Mrs. N. W. Rouse.....	1 00
Canada West, Central Pres. ch.....	50 00

3,079 02



May, 1867.] Published by the American Seamen's Friend Society. [Vol. 8. No. 6.

The Brave Sailor.

Many a Christian must covet the fearlessness of the honest fellow, the annexed account of whom by Dr. Robert Newton is so well adapted to stir every pious heart to emulation. Few, indeed, if they would sincerely try the experiment, would be found unable to imitate the sailor's courtesy.

A merchant and ship-owner of New York was standing at the entrance of his warehouse conversing with a gentleman on business. A pious sailor belonging to one of his vessels came to the warehouse to enter it, but observing that the door was occupied, modestly stepped aside, not willing to interrupt the conversation.

While waiting there he heard the name of Jesus profanely used, and on turning to look, he observed that it was his employer who was speaking. Instantly changing his position, and standing in front of the gentleman with his head uncovered, and his hat under his arm, he addressed the merchant in this language:

"Sir will you excuse me if I speak a word to you?"

The gentleman recognizing him as one of the crew of his vessel recent-

ly arrived, and supposing he might have something to say about the business of the ship, told him to speak on.

"You won't be offended then, sir, with a poor, ignorant sailor if he tells you his feelings?" said he.

"Certainly not," replied the merchant.

"Well, then, sir," said the honest-hearted sailor, with much feeling, "will you be so kind as not to take the name of my blessed Jesus in vain? He is a good Saviour! He took my feet out of the 'horrible pit and miry clay, and established my goings.' O, sir! don't, if you please, take the name of my Master, the Lord Jesus, in vain? He is your Creator as well as mine, and he has made you and preserves you, and is always doing you good."

This was said with so much earnestness and feeling, that the gentleman was quite touched. His eyes filled with tears, and he said:

"My good fellow, God help me, I will never again take the name of the Lord Jesus Christ the Saviour in vain."

"Thank you, sir," said the honest tar; and putting on his hat, he went away to his work.

Library Reports.

No. 1,712—"Library has been carefully read. Has been in care of my wife, who has more influence among the seamen than myself. Accept my thanks, and for the society my best wishes."

R. N. JEFFRY, *Master*.

April 3, 1867.

P. S. Transferred to the British Bark, Norma, Captain Gilmore, for St. Johns, N. B.

No. 767—"Books have been read with a good deal of interest, and been the means of keeping my crew on board evenings. They have had a good effect. The "Songs of Zion" we have used every Sunday night, when we have had pleasant times singing."

B. A. EMERY.

No. 914—"I trust the books have left good impressions on the minds of all who have read them."

CHAS. D. BURGESS.

No. 416—I regret that I cannot give you a more encouraging report of this library, yet I think it has done a great deal of good. The books have been read with much interest by the crew, and I can say with benefit to all. I will keep the library (with your permission) for another voyage to the West Indies.

Yours,

T. P. BLANCHARD.

March 30, 1867.

No. 2,001—Returned in good order and gone to sea in the Schooner J. Hovey.

No. 2,036—Returned in good order and gone to West Indies.

No. 811—Books wet and injured in second voyage.

No. 995—Returned in good order, and gone to sea in Schooner Solferino.

No. 2,036—All the books read gladly and much liked, gone to Melbourne.

KESSEINGLAND, March 14, 1867.

Dear Sirs,—The Library entrusted to my care, by the Rev. S. R. Brown, of Yokohama, Japan, on board H. M. S. Barrosa, was most thankfully accepted, and universally read on board

that ship, which I dare say you have already heard from. I cannot speak much to the credit of the generality of seamen in taking care of a good book, for many I am sorry to say, after they have read a book, care not what becomes of it. Three or four books were badly used, the rest are in a pretty good condition. I believe the books were the means of much good on board that ship, in cultivating the minds of the men for higher and better objects. Many many thanks for your great kindness and love toward our class. May the blessings of heaven be on the work of your hands. The library came home to England from the China and Japan stations in the ship Barrosa, and I have entrusted it into the hands of a pious and godly man on board H. M. ship Rodney, now on her way out to Japan. There are three or four God-fearing men on board of her, so they accepted it with thanks. I must speak a word for Mr. and Mrs. Brown of Yokohama, they are two of the best people ever I came across, and the most devoted friends of our class. Their house is always open, and I am sure they deserve the highest credit. I cannot but speak highly of all the American community residing at Yokohama, for the respect they show to the British seamen. There were on board the Barrossa, a little band of the followers of Jesus, whom I trust have found their Saviour never to let him go. There were eleven of us when we left the ship, principally all abstainers from intoxicating liquor. Wishing your society every blessing,

I am yours,

G. COAN.

NEW YORK, March 23, 1867.

Mr. WM. D. COIT,

Dear Sir,—The library No. 1,606 you had placed under my charge on board the Bark "Ella Virginia" in April last, for the voyage from New York to Quilimane, Zanzibar, and other eastern ports, was very freely used by all on board, up to our arrival and leaving Quilimane, where the Bark was lost. The library was landed in a damaged state, and after the books were dried, those in Portuguese

were distributed among such as would receive them, and the English books to those that could read and speak the English language at that place. I am sorry I could not have returned it in good order, but I trust they will do as much good where they were left.

Respectfully yours,

E. G. SHELDON,

Supercargo.

TO THE AMERICAN SEAMEN'S FRIEND SOCIETY.

This is to certify that the library No. 1,271, put on board of the ship "Haze," a packet from New York to San Francisco, has been the means of a great deal of comfort to Master, Officers and Crew of said ship, as well as the means of doing a great deal of good. When the crew have any spare time, it is now devoted to reading, instead of playing cards and carousing, as it used to be in former years. My sympathies are with you, although I am no professor. I hope your work will prosper.

Yours Respectfully,

THOS. C. FORSYTH,

Master Ship Haze.

New York, March 28, 1867.

Searching for the Lost.

Did it ever occur to you that Jesus is in pursuit of you? that when sickness overtakes you, and shuts you up from the busy and distracting cares of this life, it is but your divine Master drawing your thoughts to himself? that when your ambitious schemes fail, and all your well laid plans seem to be thwarted, it is he who careth for you, trying to fix your aims and hopes upon the better world, where is the only enduring good? that when your hearts dwell too fondly upon husband, wife, child, and these are taken away from you, it is your best Friend luring you after these dear ones to that blissful land where eternal joys await you?

Oh the love of Jesus, that will not be repulsed! He leaves the ninety and nine, and goes after the one that is astray; he pursues it until he overtakes it; and, when he has found it, layeth it on his shoulders, and goeth his way rejoicing.

F. B. S.

That's What Hurts Me.

I was called to the bed of a dying man. Consumption, the king of diseases, had brought him to death's door and he was anxious to see me. Immediately he began to disclose freely his past life, and his spiritual condition. He said,—

"Twenty years ago, I was a member of the Presbyterian church in W. I was tempted, and quickly yielded to the poisonous cup. I became intoxicated, was called to trial, refused to make a proper acknowledgment, and I suppose my name was stricken from the book. But God's eye has watched me ever since in all my crooked ways. I now see how reluctant he has been to let me go. He has brought me in a way that I knew not, and he has never given me up. Oh, he has been so good, so merciful, so kind, so long-suffering to me!"

"But," said I, interrupting him, "how do you feel when you think how you have treated him?"

"Oh!" said he, in tones of deepest grief, "*that's what hurts me; that's what hurts me!*"

Consider this all ye that forget God.
—New York Observer.

Death at the Breakfast-Table.

ROBERT BRUCE, a celebrated Scotch minister, sat at his breakfast-table one morning. Having eaten a boiled egg, he turned to his daughter and said:

"I think I am yet hungry; you may bring me another egg."

He then grew thoughtful a moment, and musing a little, added:

"Hold, daughter, hold! my Master calleth me!"

Here his sight failed him; but calling for a Bible, he requested his daughter to place his finger on Romans 8: 38, 39. This being done he repeated the verses, dwelling especially on, "I am persuaded that neither life nor death shall be able to separate me from the love of God, which is in Christ Jesus my Lord." He then said:

"God be with you, my children. I have breakfasted with you, and shall sup with my Lord Jesus Christ this night!"

These were his last words, for, without a shiver or a groan, he at once

started on his flight to everlasting glory.

Reader, you breakfasted with your family circle this morning. Suppose, like the good Mr. Bruce, you should die suddenly to-day, with whom would you sup to-night?—*Good News.*

Is the Matter Settled?

"Is the matter settled between you and God?" I asked solemnly of one whose declining health warned us to expect her early removal from this world.

"O yes, sir!" was her calm reply.

"How did you get it settled?"

"The Lord Jesus Christ settled it for me."

"And when did he do it for you?" I inquired.

"When he died on the cross for my sins."

"How long is it since you knew this blessed and consoling fact?"

The answer was readily given.

"About twelve months ago."

Anxious, however, to ascertain the grounds of this confidence, I asked, "How did you know that the work which Christ accomplished on the cross for sinners was done for you?"

She at once replied, "I read in the Bible, and believed what I read."

And now, dear reader, have you read in the Bible, and believed what you have read? It is written, "Christ Jesus came into the world to save sinners." Does this bring comfort to your soul? Do you believe this faithful saying?

For Me.

I have read of a Saviour's love,

And a wonderful love it must be;

But did he come down from above

Out of love and compassion for me?

I have heard how he suffered and bled,

How he languished and died on the tree;

But then, is it anywhere said,

That he languished and suffered for me?

I've been told of a heaven on high,

Which the children of Jesus shall see;

But is there a place in the sky

Made ready and furnished for me?

Lord, answer these questions of mine,

For to whom shall I go but to thee;

And say by thy Spirit divine,

There's a Saviour and heaven for me!

"Papa," said the son of Bishop Berkeley, "what is the meaning of the words *cherubim* and *seraphim*,

which we meet in the Holy Scriptures?"

"Chérubim," replied his father, "is a Hebrew word, signifying knowledge; seraphim is another word of the same language, and signifies flame. Whence it is supposed that the cherubim are angels who excel in knowledge, and that the seraphim are angels likewise who excel in loving God." "I hope, then," said the little boy, "when I die I shall be a seraph, for I would rather love God than know all things."

"Do thy Little."

A certain king would build a cathedral, and that the credit of it might be all his own, he forbade any from contributing to its erection in the least degree. A tablet was placed on the side of the building, and on it his name was carved, as the builder. But that night, he saw in a dream an angel, who came down and erased his name, and the name of a poor widow appeared in its stead. This was three times repeated, when the enraged king summoned the woman before him, and demanded, "What have you been doing? and why have you broken my commandment?" The trembling woman replied, "I loved the Lord, and longed to do something for his name, and for the building up of his church. I was forbidden to touch it in any way; so, in my poverty, I brought a wisp of hay for the horses that drew the stones." And the king saw that he had labored for his own glory, but the widow for the glory of God, and he commanded that her name should be inscribed upon the tablet.—*Ralph Wells.*

American Seamen's Friend Society.

REV. HARMON LOOMIS, D.D., } *Cor. Sec's.*
REV. S. H. HALL D. D.

MR. L. P. HUBBARD, *Financial Agent.*

OFFICES } 80 WALL STREET, NEW YORK.

AND } Bible H., Phil'a, Rev. S. BONHOMME.

ADDRESS } 13 Cornhill, Boston, Rev. S. W. HANES

Terms of the Life Boat.

THE LIFE-BOAT is published for the purpose of diffusing information and awakening an interest more especially among the young, in the moral and religious improvement of seamen, and also to aid in the collection of funds for the general objects of the Society. Any Sabbath School or individual who will send us \$15 for a Loan Library, shall have fifty copies gratis, monthly, for one year, with postage prepaid.

PACIFIC MAIL STEAMSHIP COMPANY'S Through Line to California,

Touching at Mexican Ports, and carrying the U. S. Mail.

THROUGH IN TWENTY-TWO DAYS.

Steamships on the Atlantic:

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Ocean Queen,
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&c., &c.



Connecting on the Pacific with:

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Montana,
Sacramento,
Golden Age,
St. Louis,

&c., &c.

One of the above large and splendid Steamships will leave **Pier No. 42, North River, foot of Canal Street, at 12 o'clock, noon, on the 1st, 11th and 21st** of every month (except when those dates fall on Sunday, and then on the preceding Saturday) for **ASPINWALL**, connecting, *via* Panama Railway, with one of the Company's Steamships from Panama for **SAN FRANCISCO**, touching at **ACAPULCO**. Those of the 1st touch at **MASZANILLO**.

Families in Second Cabin and Steerage taken at reduced passage rates.

An allowance of **ONE-QUARTER** on through rates to clergymen and their families, and school-teachers, going to practice their vocations:

One hundred pounds baggage allowed to each adult. Baggage-Masters accompany baggage through, and attend to ladies and children without male protectors. Baggage received on the dock the day before sailing, from steamboats, railroads, and passengers who prefer to send down early.

Departures of **1st and -21st** connect with Steamers for **SOUTH PACIFIC** and **CENTRAL AMERICAN PORTS**.

Departure of **11th** of each month connects with the New Steam Line from Panama to **AUSTRALIA** and **NEW ZEALAND**.

Through Tickets from New York to any of the ports above named furnished on application.

The Company's New Line from **San Francisco to Japan and China**, carrying the U. S. Mail, is now in operation. Departure from New York of March 11th connects with Steamship "Colorado," leaving San Francisco, April 3d, for ports in Japan and China.

For Passage Tickets, or further information, apply at the Company's Ticket Office;

On the Wharf, Pier 42, North River, foot of Canal St., New York.

F. R. BABY, Agent.

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Union Mutual Insurance Co.

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FERDINAND STAGG, Sec'y.

F. S. LATHORP, President,
JNO. S. TAPPAN, Vice-Pres't.

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ANDREW V. STOUT,

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R. R. GRAVES,

JAMES W. ELWELL,

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W. A. KETELTAS,

A. R. FROTHINGHAM,

J. NELSON TAPPAN,

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PACIFIC Mutual Insurance Company,

Trinity Building, 111 Broadway,

NEW YORK.

ASSETS, JANUARY 1st, 1867 **\$1,224,608**

Dividend, Ten Per Cent.

AVERAGE OF DIVIDENDS TWENTY-SEVEN PER CENT.

*This Company insures against Marine and Inland
Navigation Risks on Cargo and Freight.*

No Time Risks or Risks upon Hulls of Vessels are taken.

The Profits of the Company, ascertained from
January 1855, to January 1st, 1866, for which

certificates were issued, amount to **\$1,837,240**

Additional profits to January 1st, 1867 **142,848**

\$1,980,088

The Certificates previous to, and fifty per cent.

of 1863, have been redeemed in Cash **1,182,075**

Balance of Profits, January 1st, 1867 **\$798,013**

ALFRED EDWARDS, *President.*

WILLIAM LECONY, *Vice-President.*

THOMAS HALE, *Secretary.*

NEW YORK, February 16th, 1867.

MASON & HAMLIN,
MANUFACTURERS OF
CABINET ORGANS,
ALSO
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**ADAPTED TO SECULAR AND SACRED MUSIC; FOR DRAWING-ROOMS, CHURCHES,
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Uniting to a considerable extent the capacity of the Piano-Forte with that of the Pipe-Organ, and costing much less than either.

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American Seamen's Friend Society.

Organized, May, 1828.—Incorporated, April, 1833.

OBJECTS. 1.—The promotion of the welfare of Three Millions of Seamen, employed in 150,000 vessels, having Sixteen Millions of Tonnage; to protect them from imposition and fraud; to prevent them from becoming a curse to each other and the world; to rescue them from sin and its consequences, and to **SAVE THEIR SOULS.**

2.—To sanctify commerce, an interest and a power in the earth—second only to religion itself—and make it everywhere serve as the handmaid of Christianity.

MEANS OF ACCOMPLISHMENT. 1. The preaching of the Gospel by Missionaries and Chaplains, and the maintenance of Bethel churches in the principal ports of this and foreign countries. In connection with its Branches and Auxiliaries, the Society employs, in the various departments of its work at home and abroad, seventy laborers, a large proportion of whom are ordained clergymen. It has stations in China, Japan, the Sandwich Islands, Chili, Peru, France, Belgium, Norway, and Denmark, Sweden, New Brunswick, &c., and will establish others as its funds will allow.

2.—The monthly publication of the **SAILORS' MAGAZINE AND SEAMEN'S FRIEND**, designed to gather and communicate information bearing upon the subject, and to enlist the sympathy and co-operation of Christians of every name, in securing the objects of the Society.

3.—Lone Libraries, composed of carefully selected, instructive, and entertaining books, put up in cases containing between forty and fifty volumes each, for the use of ships' officers and crews, and placed as a general thing in the care of converted sailors, who thus become, for the time, effective missionaries among their shipmates. More than 2,200 of these Libraries, thus consigned, and chiefly provided by special contributions from Sabbath Schools, are now afloat, and occasionally heard from as doing good service.

4.—The Establishment of Sailors' Homes, Reading Rooms, Savings Banks; the distribution of Bibles, Tracts, &c.

The Sailors' Home, 190 Cherry Street, New York, is the property and under the direction of the Society. It was opened in 1842, since which time to May 1st, 1866, it has accommodated 70,713 boarders. More or less shipwrecked seamen are constantly provided for at the Home. A Missionary of the Society is in daily attendance, and religious meetings are held on week day evenings.

The Society also aids the Home for Colored Sailors, an excellent institution, under the care of Mr. W. T. Powell, No. 2 Dover Street.

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